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THE NATION'S BOOK

IN THE

NATION'S SCHOOLS.

ELIZABETH BLANCHARD COOK, A. M.,

PRESIDENT, CHICAGO WOMAN'S EDUCATIONAL UNION.

INTRODUCTION

NEWELL D. HILLIS, D. D.

"The common Book of Christendom in the common schools of our country. Nothing could be more appropriate."—DR. SIMEON GILBERT.

"The Bible stands between aggressive power and organized selfishness on the one hand, and the great mass of the common people on the other."—HENRY WARD BEECHER.

"My hope for the perpetuity of our institutions has rested upon Bible morality. . . . It is an element on which free government may be maintained through all time."—JUSTICE J. MCLEAN, U. S. Supreme Court.

"Hold fast the Bible as the sheet anchor of your liberties, write its precepts in your hearts, and practice them in your lives. To the influence of this Book are we indebted for all true progress made in our civilization; and to this we must look as our guide in the future."—From Messages to the Children and Youth of the United States. President ULYSSES S. GRANT.

CHICAGO, ILLINOIS:

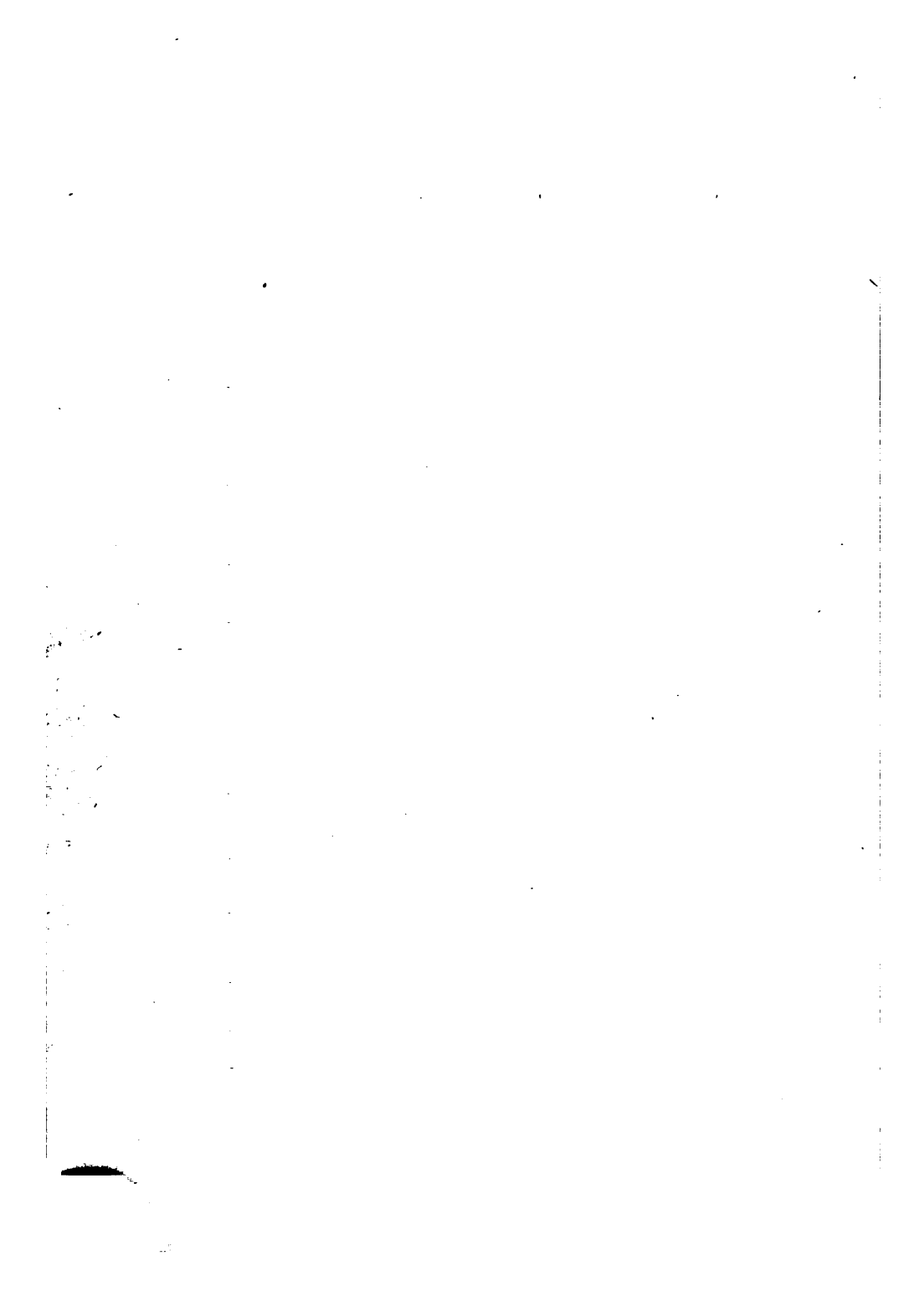
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DEDICATION:

TO ALL WHO LOVE CHILDREN AND COUNTRY
AND WHO TOIL UNSELFISHLY FOR THEIR WELFARE,
THIS BOOK
IS AFFECTIONATELY DEDICATED BY
THE AUTHOR.



PREFACE.

Although the court records may put the title of the family residence in the father's name, still every member of the household may truly and lovingly say, This is *my* home; so the Bible, let it be reverently said, is as truly the people's book, the Nation's Book, and the world's book, as it is the book of God, our Father, who, in His own way, prepared and gave it to us.

The whole includes the sum of all its parts, so all the schools of the individual states of our broad land, collectively regarded, are the Nation's Schools. Their unity of purpose is indicated, emphasized and promoted by the United States Government and by the National Educational Association.

No single interest of the United States merits and demands more intelligent, conscientious and unceasing care than her schools. The physical, mental and moral integrity of every individual, community and commonwealth has an influence more or less remote upon their value. An acquaintance with the Nation's Book must necessarily be made by each generation if the prosperity



PREFACE.

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No single interest of the United States is so important and demands more intelligent and unceasing care than her schools. The men and moral integrity and common sense of the people are the foundation of the nation's future.

of our country is to be maintained from century to century. The tide for the people of the present time, in this respect, is rising; as is well illustrated by the large classes for Bible study in Chicago, and elsewhere, and in the activity in the sale and distribution of Bibles and parts of Bibles everywhere. If this tide is to be taken at its flood in the interest of true patriotism, the people generally must master the Bible. Every aid, Mechanical (*i. e.*, the Blackboard and the Stereopticon) Literary and Spiritual, should be challenged for the inculcation of Biblical thought and precept. Selections appropriate for recitation on special occasions taken from the Introduction, Tributes and Testimonies in this book will be eloquent and freighted with profound wisdom.

With gratitude and pleasure the thanks of the Educational Union are returned to the many people of the many classes who in many ways have contributed to the value of this book. Also, of indebtedness to books, papers and addresses relating to the subject of Bible reading in schools, acknowledgment is hereby made.

To aid in the beautiful work of guarding and extending the proper use of the Bible in our Glorious Educational System this volume is cordially presented to the people of the United States.

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INTRODUCTION.

BY REV. NEWELL D. HILLIS, D.D., PASTOR CENTRAL CHURCH, CHICAGO.

THIS BOOK concerns twenty-five million children and youth, and the moral institutions used for shaping their conduct and character. Training of the young in the ethics of social and civic life is the imperative of the hour. Motives not alone of morality and religion, but of patriotism and prudence, demand that instruments be devised for teaching them the science of right living, and the art of just, smooth and charitable relations with their fellows. Ours is a land whose genius and institutions assume a high degree of intelligence and moral culture. Our fathers have achieved vast social treasure—treasure of things, fields, factories, warehouses—treasures of ideas, schools, churches, libraries, and free institutions. To give these riches of civilization over to an ignorant and weak generation for wasting would be a crime against our forefathers, and pauperize future generations. Our first duty is to make our youth too wise to waste, too just to impair this treasure, and ambitious to hand it on enriched by their own contributions. Free institutions and

moral illiteracy cannot exist side by side. Illiteracy in morals must cease to be, or free institutions are doomed.

No youth is fitted to inherit an institution whose forehead is not on a level with the inventor thereof. To create wealth, social and material, requires great intelligence, wise administration quite as much. Watt's engine and Jacquard's loom incarnate their genius. No man can take charge of the loom whose intelligence is not equal to the automatic intelligence in the loom, plus the brain power equal to all the crises of that loom. In like manner our social and political institutions incarnate the genius of an Adams, Washington, or Lincoln. No youth is fitted to lay hands upon this social mechanism who has not carried his brain and conscience up to the level of Hamilton and Jefferson when they invented their instruments. To give a throbbing engine into the hands of an inexperienced child is a crime. Nor can it ever be right for the state to give its forceful tools to youth stupid and unwise through the state's neglect. Constitutions may make suffrage universal, but it is easier for the state to legislate aside the nature of things, or lead the Almighty to the edge of His universe

and bow Him out of existence, than to give ignorance, weakness and vice the right to go up to the judgment seat and through the ballot lever determine destiny for multitudes. In founding these institutions our fathers assumed that the people would see to it that there should never be a body of ignorant or untrained youth. But, while much is being accomplished in moral training, it must be confessed that relative to the advance in the creation of wealth—the development of intellectual tools, with press, public schools and academies—the invention of instruments for moral training is far and away behind all others.

The instruments for the moral training of youth are twofold. First, are the common schools—jack screws under the sills of the nation, by which all the people are slowly being lifted. Our fathers founded these schools not alone in the interest of wisdom and learning but of ethics and morality. Their schools exercised a triple function, to wit: trained the child's reason to perceive the truth; his taste to admire the beautiful; his moral sense to judge between acts right and acts wrong. Casting out theology they enthroned ethics. They taught the youth how to read and write, and also how to carry himself in the home, the market place, the forum and the polls. Daniel Webster

believed with them, when he said, "The right of the state to punish crime involves the state's duty to teach morals." Ethics concern man as man. Moral principles are not denominational. They are no more ecclesiastical than the principles of breathing, or walking or eating or sound thinking. To render the youth's mind keen as a Damascus blade, without teaching him how to carry his instrument through the crowded street, is to work injury toward the child and disaster toward his fellows. The three R's are not so vital to the child's welfare as the moral principles that teach the art of right living. Disobedience to law is always slavery. Obedience is liberty. Disobedience to the law of fire, water, acid, is death. Obedience to the law of color gives the artist's skill: to law of eloquence, the orator's power: to law of iron, the inventor's engine. Disobedience to moral laws means waste, wretchedness. Want turns cities into heaps, and renders society a herd. Thus the common schools become the real promoters of civilization—the bulwarks thereof. They teach patriotism. They destroy clannishness. They unify the races. "The state rests upon a tripod—a free school, a free church, a free state." When one leg falls the whole structure will come crashing down.

CHAPTER I.

THE NATION'S BOOK.

Every one rejoices that under our Constitution there never can be any union of church and state. This however does not mean that the National government of our republic is indifferent to the moral and religious character of its citizens. Our National Book, as well as our National Hymn, Flag and Constitution, is loved by the people. They do not substitute a part for the whole (an error of superficial or incomplete reasoning) but appreciate the fact that the Bible and the church, or religion and the church, are not interchangeable or synonymous terms.

Our government has never been unmindful of the great interests of religion, but has, from the beginning, been in accord with the conviction expressed by Washington, that—

“Religion and morality are indispensable supports of political existence and prosperity.”

As everybody knows, among the fathers and founders of this republic the Bible was the Book of all books. Every family was required, in some colonies, to have a copy; and one of the chief mo-

tives for the organization of the common schools was, that the common people might be enabled to read it. This fact of history is well illustrated by the action taken by Continental Congress in 1777, when, in answer to a memorial on the subject, a committee was appointed to advise as to the printing of an edition of thirty thousand Bibles for popular use. This committee, in view of the difficulties of procuring the necessary material (paper and types), because of the exigencies of the war, reported to Congress the recommendation, that—

“The use of the Bible being so universal, and its importance being so great, the Committee on Commerce be directed to import, at the expense of Congress, 20,000 English Bibles from Holland, Scotland or elsewhere,”

The report was adopted, and the importation ordered.

This action, at a time when the need of money for carrying on the war was so urgent, shows how deeply the conviction that a knowledge of Biblical truth was essential to National life and health was rooted in the heart of the Nation.

Again in 1781, when, because of the existence of war, English Bibles could not be imported, and no opinion could be formed as to how long the obstruction might continue, the subject of print-

ing the Bible was again presented to Congress. It being ascertained that Robert Aitkin of Philadelphia had published an edition of the Bible, a resolution was passed by Congress highly approving "the pious and laudable undertaking of Mr. Aitkin, as subservient to the interests of religion, and being satisfied of the care and accuracy of the work," the edition was recommended to the people of the United States. Thus it is apparent from these and similar facts that might be multiplied indefinitely, that the pioneers of our Commonwealth knew and cherished its Book—the Bible.

From such a beginning, all the way down the years of our Nation's history, the Bible has held and still holds an honored place in the customs, and in the public and private institutions of the United States.

CHAPTER II.

THE NATION'S BOOK IN THE NATION'S SCHOOLS.

Naturally, from the beginning, wherever schools were established, the Bible, in an important sense, their mother, was used in them as an indispensable part of the curriculum.

In 1896 the Chicago Woman's Educational Union requested its President to prepare a statistical and historical report concerning Bible Reading in the Public Schools of the United States. Accordingly letters of inquiry were sent to the State, County and City Superintendents of Schools. The questions asked were—

Whether portions of the Bible were read regularly in all the schools under their care?

If not, in part of them?

If read, for how many years had it been the custom?

If not, was it formerly read there?

For how many years? and

Whether or not there was a rule of the School Board on the subject?

The replies show that with the exception of one of the North Central, and five or six of the sparsely settled Western States, Bible Reading in schools is observed generally throughout the coun-

try. Among the long list of cities maintaining this custom we mention—

Akron,	Ohio,	Louisville,	Ky.,
Ann Arbor,	Mich.,	Meriden,	Conn.,
Atlanta,	Ga.,	Middletown,	Conn.,
Baltimore,	Md.,	Minneapolis,	Minn.,
Bloomington,	Ill.,	New York City,	N. Y.,
Boston,	Mass.,	Omaha,	Neb.,
Bridgeport,	Conn.,	Peoria,	Ill.,
Brooklyn,	N. Y.,	Philadelphia,	Pa.,
Charleston,	S. C.,	Pittsburg,	Pa.,
Columbus,	Ohio,	Portland,	Maine,
Dayton,	Ohio,	Quincy,	Ill.,
Decatur,	Ill.,	Richmond,	Va.,
Hartford,	Conn.,	Terre Haute,	Ind.,
Houston,	Texas,	Trenton,	N. J.,
Knoxville,	Tenn.,	Washington,	D. C.,
		Lincoln,	Neb.

The original States put the Bible into their public schools when organized, and through all the years since that time it has held a place in them.

DELAWARE, the first to ratify the National Constitution, reports Bible reading as well-nigh or quite universal in her schools.

PENNSYLVANIA, the second, in her printed report (1896), states that more than 87½ per cent. read the Bible in her schools, and that such reading has been customary from time immemorial.

NEW JERSEY, the third, reports that her school laws provide for reading the Bible and

repeating the Lord's prayer, and that the Bible is read and has been read in her schools since their establishment.

GEORGIA, the fourth, reports Bible reading in the public schools generally since their beginning. Under her laws the Bible cannot be excluded.

CONNECTICUT, the fifth, states that in most of her schools the Bible is read, and has always been read.

MASSACHUSETTS, the sixth, has not a school in which Bible reading is not the custom. It is required by State law.

MARYLAND, the seventh, states that the custom of Bible reading is almost universal in her public schools.

SOUTH CAROLINA, the eighth, reports Bible reading as optional throughout the State. It is required by law in Charleston, and is quite general in all the public schools.

NEW HAMPSHIRE, the ninth, reports Bible reading as general in all her public schools.

VIRGINIA, the tenth, reports that Bible reading is established in nearly all her schools, and has been since their organization.

NEW YORK, the eleventh, has Bible reading under rule in her chief cities, and it is customary in a large proportion of schools throughout the

State, and such has been the practice from her earliest history.

NORTH CAROLINA, the twelfth, reports that the Bible is held in high esteem in the public schools of the State. That it is cherished by her people as the national flag is.

RHODE ISLAND, the thirteenth and last of the original States to ratify the National Constitution, has Bible reading in her schools generally, almost universally.

Eight States—Massachusetts, Pennsylvania, New Jersey, Georgia, Indiana, Iowa, and North and South Dakota—honor the Bible by name in their State laws for public schools. Bible reading is optional in the remaining States, with five or six exceptions.

Like begets like. A mighty book makes a mighty nation. The Bible reading era "changed the face of England," and has made the Anglo-Saxon democracy, in the words of Castelar—

"The most dignified, most moral, most enlightened and richest portion of the human race."

CHAPTER III.

SPECIFIC REPORTS FROM SCHOOL OFFICERS.

NORTH ATLANTIC STATES.

In no way can a more vivid sense be secured of the fact that the Bible is held in esteem in the public schools, than by visiting them and hearing and seeing the use made of it. The next best way is to read the letters from school superintendents, the laws passed by State and local bodies, and the decisions of the courts upon the subject.

Starting in Maine, and passing down the Atlantic coast to Florida, then going West and North through the South and North central regions, and down through the Western, the attitude of the individual States toward Bible reading in their public schools is reported as follows:
MAINE.

Hon. W. W. Stetson, State Superintendent of Schools, Augusta, Maine:

"I am very happy to be able to report, that the opening exercise, in most of the common schools of this State, consists of reading a passage of Scripture by the teacher, and repeating the Lord's Prayer by the teacher and pupils. This custom is so gen-

eral that I think it is unnecessary to attempt to collect any statistics upon this matter in this State."

Reports from superintendents and school officers (six of them county superintendents) from nine of the sixteen counties in Maine, received since June 17, 1896, state that there is Bible reading in every school.

"As soon as the Pilgrims penetrated the wilds of Maine and established schools," the Bible was the book *essential*. Through public spirit and respect for the government, for whose benefit public schools are maintained, daily reading of the Bible has been the custom in Maine for more than 270 years.

The rule for the opening exercises in the schools of Portland, Maine's chief city, is as follows:

"Reading of select portions of Scripture by the teacher, and the repeating of the Lord's Prayer in concert by the pupils, shall constitute the opening exercises of the schools."

This practice of the school teachers in Maine is in harmony with the decision of Justice Appleton, which was concurred in by the entire bench of seven members of the Supreme Court of Maine, (see 38 Maine, 379).

The Maine Court says:

"If the Bible or any particular version of it may be excluded from schools, because its teachings may

be opposed to the teachings of the authorities of any church, the same result may ensue as to any other book. If any one sect may object, the same right must be granted to others. This would give the authorities of any sect the right to annul any regulation of the constituted authorities of the State, as to the course of study and the books to be used. It is placing the legislation of the State, in the matter of education, at once and forever in subordination to the decrees and teachings of any and all the sects, when their members conscientiously believe such teachings. It at once surrenders the power of the State to a government not emanating from the people, nor recognized by the constitution.

"As the child may object to reading any book, so it may equally object to hearing it read for the same cause, and thus the power of selection of books is withdrawn from those to whom the law entrusts it, and by the right of negation is transferred to the scholars. The right, as claimed, undermines the power of the State. It is that the will of the majority shall bow to the conscience of the minority, or to the conscience of one. . . .

"Nor is this all; while the laws are made and established by those of full age, the right of obstruction, of interdiction, is given to any and all children, of however so immature age or judgment."

NEW HAMPSHIRE.

Hon. Fred Gowing, State Superintendent of Schools, Concord, New Hampshire:

"I not only do not object to using the actual Bible, leaving to the teacher's discretion the selection of passages, but encourage it."

Reports from superintendents or teachers in all but one of the counties of New Hampshire are

received. In all the schools of the State, with a very few exceptions, the Bible is read, and has been since the schools were first established about 1623.

The school law for the largest city, Manchester, is as follows:

"Sec. 18. The morning exercises of all the schools shall commence with the reading of the Scriptures, followed by the Lord's Prayer."

VERMONT.

Hon. Mason S. Stone, State Superintendent of Education, Montpelier, Vt.:

"We encourage Bible reading in our public schools, although we have no law requiring it. The Bible is read in nearly every school. The Lord's Prayer and Bible verses are quite generally recited."

MASSACHUSETTS.

Hon. Frank A. Hill, Secretary, State Board of Education, Boston, Mass.:

"So far as my knowledge, my observation and my experience go, the schools of Massachusetts read selections from the Bible once a day. The repetition of the Lord's Prayer is generally used in connection with the devotional exercises; and the singing of sacred music, while not universal, is exceedingly common."

The enthusiasm with which chairmen of school boards and other officers of schools send in their affirmative reports, (100 received) shows a deep interest in the subject.

For 278 years the Bible has been read in the schools of Massachusetts.

The State Law upon this subject is as follows:

“Bible to be read in schools. Sec-tarian books excluded. 1862, 57. 1880, 176. 12 Allen, 127.	“Sec. 32. The school committee shall require the daily reading in the public schools of some portion of the Bible, without written note or oral comment; but they shall not require a scholar whose parent or guardian informs the teacher in writing that he has conscientious scruples against it, to read from any particular version, or to take any personal part in the reading; nor shall they direct to be purchased or used in the public schools, school books calculated to favor the tenets of any particular sect of Christians.
--	---

“It is the settled policy of the State to require the use of the Bible in the public schools, and since the passage of the act of 1855 there have been but few objections made.

“The duty of the committee is performed if they require the Bible to be read by the teachers as a part of the morning devotional service. The law does not prescribe, as a rule from which there are to be no deviations, that every pupil who may be able to read the Bible shall be required to do so. In this respect a discretion is vested in the committees. No sectarian books are used in the schools.”

SCHOOL LAWS OF MASSACHUSETTS.

Many school committees have local rules, some of which we quote below:

RULE OF THE CITY OF CAMBRIDGE.

"Morning exercises in all the schools shall begin with reading the Scriptures and the Lord's Prayer."

RULE OF THE CITY OF BEVERLY.

"30. The morning session in all the schools shall open with reading from the Bible."

THE CHELSEA SCHOOL LAW.

"Sec. 45. In each school room the morning exercises shall commence with the reading of suitable selections from the Bible by the teacher, to be followed by the audible repetition of the Lord's Prayer by the teacher alone, or by the teacher and pupils in concert.

"Sec. 46. Good morals being of the first importance to the pupils, and essential to their highest progress in useful knowledge, instruction therein shall be given in each of the schools, in conformity with the provisions of Public Statutes (chap. 44, sec. 15), and the principles of truth and virtue, faithfully inculcated upon all suitable occasions.

"The pupils shall be carefully instructed to avoid idleness, profanity, falsehood, deceit and every wicked and disgraceful practice; and to conduct themselves in an orderly and proper manner; and it shall be the duty of the instructors, so far as possible, to exercise a general inspection over them in these regards, both in school hours and while going to and from school."

NEW BEDFORD SCHOOL LAW.

Chapter xv., sec. 4, as amended Dec., 1894:

"Opening Morning exercises: A portion of the sacred Scriptures shall be read, without comment, to the pupils by the teacher of each school, at the opening of the morning session; also a patriotic selection shall be recited, or a patriotic song shall be sung by the school. And the Board recommends

that the Lord's Prayer shall be repeated by the teacher alone, or by the teacher and pupils in concert."

THE NEWBURYPORT RULE.

"Sec. 3. The teachers shall open their respective schools in the morning with reading of the Scriptures and the recitation of the Lord's Prayer, the opening exercises not exceeding ten minutes in length. And it is recommended that the afternoon services close with singing."

These rules vary with varying conditions. They will commend themselves to educators generally.

In 1642 an ordinance was passed requiring "chosen men . . . to take account of the ability of children to read and understand the principles of religion and the capital laws of this country."

An ordinance establishing grammar schools was passed Nov. 11, 1647, which recognized Bible reading as a chief object to be secured at school.

More than 100 years later, in 1789, an act was passed making it the duty of instructors to impress upon their pupils—

"The principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornaments of society, and the *basis upon which the republican constitution is structured.*"

According to the New England theory of life it was absolutely essential that every one, from

early childhood, should be taught to "read and understand the Bible, and other good and profitable printed books in the English tongue."

This feeling strengthened with the passing years, and Bible reading in schools became a carefully regulated requirement.

From Boston, down through every city, town and village school, the book, recognized by the government as containing its standard of morality, is treated with the respect due to it as such.

RHODE ISLAND.

Hon. Thos. B. Stockwell, State Commissioner of Public Schools, Providence, R. I., writes:

"I enclose extracts from the last edition of our School Manual, which show very clearly the relation of the State to the subject of religious and moral teaching in the public schools. Twenty years ago I made quite a careful study of the subject, and embodied it in my annual report, of which I am able to send you a copy."

(The great value of this article has led to the insertion of a large part of it on the following pages.)

"It is my impression that there has not been much change since then. If any change it is in the direction of less reading of the Bible."

Mr. Stockwell's report contains the following on

"MORAL CULTURE.

"While we acknowledge fully the labors of the teachers in this branch of their work, we cannot also fail to recognize the existence of a lower moral

tone in the community than formerly prevailed. For various reasons, some inseparable from our condition, and others the result of our own negligence, we have fallen upon a period when the public morals are at a low state. In this condition of affairs there is devolved upon the schools the greater necessity for lending all the aid in their power to the work of elevation.

"School officers, in their selection of teachers, should exercise a wise discretion, and seek for those individuals who can be relied on as efficient and faithful instructors in virtue. Teachers are called upon to throw more devotion into their work, and to labor for the education of the heart, as well as of the head. They must not be satisfied with keeping the letter of the law, but must live up to its spirit with a heartiness that shall carry before it all opposition and indifference.

"The accompanying special report to the General Assembly was prepared, as its tenor indicates, in response to a resolution passed by that honorable body at the May session. I have thought it best to incorporate it in this report, in order that it might take a more permanent form—regarding it as of some future value, at least as showing the present status of our schools in reference to this great question.

"To the Honorable the General Assembly:

"I have the honor to present the following report in response to a resolution adopted by your Honorable Body at the May session, 1876, to wit:

"*Resolved* (the Senate concurring), That the Commissioner of Public Schools be instructed to report to the General Assembly, at the next January session, whether any and what means are used in the public schools 'to implant and cultivate in the minds of all children therein the principle of moral-

ity and virtue,' as provided in section 6, chapter 54 of the General Statutes.

"The whole section referred to reads as follows:

'Every teacher shall aim to implant and cultivate in the minds of all children committed to his care the principles of morality and virtue.' . . .

"Of the means used to secure moral and virtuous development we naturally consider the Bible first. As a result of my inquiries on the subject, I have received information from all but two of the thirty-six cities and towns of the State. I find that in ten towns the reading of the Bible is required by a rule of the committee; that in five it is simply recommended by them; that in six either the reading of the Bible or a prayer, generally the Lord's Prayer, is required; while in one town 'some moral or religious exercise' is made obligatory. In the other twelve towns no rule or recommendation upon this specific subject exists.

"Passing from rule to practice I find, from the testimony of the several town superintendents, that not only in those towns where there is a specific rule or recommendation, but also in all of the others, it is almost the universal custom to open the daily session with some form of devotional exercise, of which the reading of the Scriptures forms generally an important part and often the whole. . . .

"It will thus be seen that there are but few schools in our State wherein the pupils are not brought into daily contact with the Scriptures, the fountain of all truth, the source of all virtue, the essence of all morality. . . .

"The main force to be relied upon for the promotion of moral culture is not so much a system of ethics, or a well organized plan of instruction, as the *life* which the teacher lives before his pupils. The most effective means for implanting the seeds

of virtue, and inculcating a sound morality, are often the almost unconscious words and acts of the sincere and faithful teacher, which are, as it were, the spontaneous overflow of his own pure character.

“In recognition of this truth, and also of the consequent responsibility resting upon them, I am glad to be able to report, that the school authorities of various towns are adopting more and more stringent rules in reference to the moral qualifications of their teachers. I hope that the standard will be raised still higher, and they shall be sought, for not merely the negative grace of a character without reproach, but for the positive virtue of an aggressive morality.”

The suggestion of the State Commissioner, that the Massachusetts law might well be followed, we hope will lead the General Assembly to adopt it. Such action would be an appropriate tribute of the State to their faithful State Commissioner, who has so acceptably presided over the public schools for many years.

CONNECTICUT.

Hon. Charles D. Hine, State Secretary Board of Education, Hartford, Conn.:

“In most schools of the State the Bible is read, or some part of the Bible recited, often it is a portion of the Psalter. There is however no uniform practice.

“In most of the best schools the only opening exercise is the Lord’s Prayer, or some devotional exercise with singing.

“As I have said, however, in most schools the

Bible is read, and always has been read. Generally there is no objection to it."

Hartford, Connecticut's largest city, has a rule for Bible reading in schools.

The early legislation of Connecticut is similar to, when not identical with, that of Massachusetts.

From the summary of the system of Public Instruction in Connecticut, at the opening of the 18th century, made by Dr. Henry Barnard, notice the following:

"It is an obligation on every parent and guardian of children, 'not to suffer so much barbarism in any of their families as to have a single child or apprentice unable to read the Holy Word of God, and the good law of the colony;' and also 'to bring them up to some lawful calling or employment,' under a penalty for each offence."

NEW YORK.

The great metropolis, New York City, has a rule requiring Bible reading, a custom which has probably been observed upwards of three centuries.

"RULE FOR BIBLE READING IN SCHOOLS IN THE CITY OF NEW YORK:

"ALL SCHOOLS TO BE OPENED BY READING THE BIBLE.

"All the schools of this city under the jurisdiction of the Board of Education, shall be opened with reading a portion of the Holy Scriptures, without note or comment."

Further instructions relating to this subject in the city are:

"Sec. 1062. No school shall be entitled to, or receive any portion of the school moneys, in which the religious doctrines or tenets of any particular Christian, or other religious sect, shall be taught, inculcated, or practiced; or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or other religious sect, or which shall refuse to permit the visits and examinations provided for in this chapter. But nothing herein contained shall authorize the Board of Education to exclude the Holy Scriptures, without note or comment, or any selections therefrom from any of the schools provided for by this chapter." . . .

The rule for Brooklyn schools is as follows:

PART III. Section 5.

(At the opening of the school.) "A portion of the Holy Scriptures shall be read aloud by one of the teachers in each department, without note or comment."

Returns from ninety-four school officers, residing in forty-eight of the fifty-nine counties of New York, are received. About one-half of them as County Commissioners speak for a county each. Fifty-three of these report Bible reading as an opening exercise in all of their schools. Two others think the custom is universal, it being the expressed wish of the superintendents to have it read. Twelve others report the Bible as read in nearly all, or in a very large per cent., and the

statement is generally made that the custom is as old as the schools. Three report written or unwritten rules, prohibiting Bible reading. Fourteen others report no Bible reading. In these schools, with two exceptions, it is said that the Bible was formerly read in them. Three state that the Bible is read less than in the past, while two report that the custom seems to be growing, a larger per cent. of teachers in the counties, reading the Bible than formerly. In the rest the Bible is read to some extent.

An order for the opening and closing exercises of a school at Long Island, adopted Oct. 8, 1682, contains the following:

“Art. 2. When school opens one of the children shall read the morning prayer as it stands in the catechism, and close with the prayer before dinner; and in the afternoon the same. The evening school shall begin with the Lord’s Prayer and close by singing.”

In 1838 the Legislature of New York, by a vote nearly unanimous, declared that—

“In all countries some kind of religion or other has existed in all ages. No people on the face of the globe are without a prevailing national religion. Magistrates have sought in many countries to strengthen civil government by an alliance with some particular religion, and an intolerant exclusion of all others. But those who have wielded this for-

midable power have rendered it a rival, instead of an auxiliary, to the public welfare—a fetter instead of a protection to the rights of conscience. With us it is wisely ordered that no one religion shall be established by law, but that all persons shall be left free in their choice and in their mode of worship. Still, *this is a Christian nation. Ninety-nine hundredths, if not a larger proportion, of our whole population believe in the general doctrines of the Christian religion.*

“Our government depends for its being on the virtue of the people—on that virtue that has its foundation in the morality of the Christian religion; and that religion is the common and prevailing faith of the people. There are, it is true, exceptions to this belief; but general laws are not made for excepted cases. There are to be found here and there, the world over, individuals who entertain opinions hostile to the common sense of mankind on subjects of honesty, humanity and decency; but it would be a kind of republicanism with which we are not acquainted in this country, which would require the great mass of mankind to yield to and be governed by this few.

“It is quite unnecessary to enter into a detailed review of all the evidences that Christianity is the common creed of this nation. We know it and we feel it, as we know and feel any other unquestioned and admitted truth.”

NEW YORK as a State honors the use of the Bible in her public schools.

NEW JERSEY.

C. J. Baxter, Superintendent of Public Instruction, Trenton, N. J., writes:

“Many Boards require the Bible to be read. A

few do not. It is read in nearly all of the schools, and has been as far back as I can remember."

Bancroft writes: "The people (of New Jersey) rejoiced under the reign of God, confident that He would 'beautify the meek with salvation.'"

The motto on the provincial seal was, "Righteousness exalteth a nation."

With such an early record it is not surprising that Bible reading keeps its place in the school law of New Jersey, (1895, p. 45, sec. 123:)

"It shall not be lawful for any teacher, trustee or trustees to introduce into, or have performed in any school receiving its proportion of the public money, any religious service, ceremony or forms whatsoever, except reading the Bible and repeating the Lord's Prayer."

Jersey City has the following rule:

"The principals of the several departments shall open their schools each morning by reading a portion of the Scriptures without note or comment."

From twenty-two reports received, twenty-one state that the Bible is read in all the schools. (Of this number twelve cities have special rules requiring Bible reading.) One reports that only the Lord's Prayer is used.

The rule for the Hoboken schools is—

"RULE LVII.

"Sec. 81. The opening exercises of each department shall consist of the reading of a chapter out of the Bible (no comments to be made), and repeating the Lord's Prayer. During the above exercises the doors shall be kept closed, and good order shall be observed."

In Long Branch City, schools are opened with Bible reading and chanting the Lord's Prayer.

PENNSYLVANIA.

The Book of School Laws and Decisions for the State of Pennsylvania contains the following decision, page 146, no. 114:

"114. The Scriptures come under the head of text-books, and they should not be omitted from the list."

In the report of the Superintendent of the State for the school year ending June 3, 1895, the total number of schools in the State is 18,019. The number in which the Bible is read is 15,780, or more than eighty-seven and half per cent. The requisition of reports concerning Bible reading in schools is an incentive to fidelity of performance in a State which specifies the retention of the Scriptures among the text-books of the schools. Pennsylvania, taking advantage of this motive for the good of the schools, presents accurate reports upon the subject. The management of schools in other States may wisely give this item a place in their schedule in the interest of character building.

The rule for Bible reading in the schools of Philadelphia is as follows:

"At the opening of each session of the schools at least ten verses of the Bible shall be read, with-

out note or comment, to the pupils by the principal, or, in his or her absence, by one of the assistants. A suitable hymn may also be sung."

The avowed purpose of the revered founder of Pennsylvania was to institute a civil government on the basis of the Bible. This Book must, for this reason, in addition to a multitude of others, be doubly dear to all her well instructed, patriotic citizens

Maine, with her Supreme Court decision; Massachusetts, with her model State law, faithfully executed; Rhode Island, with her watchfulness for the virtue and morality of teachers and pupils; Pennsylvania, with her law forbidding the exclusion of the Scriptures, and her report relating to Bible reading from all teachers; New Jersey, providing for Bible reading and the Lord's Prayer; these and the other States of the North Atlantic Division of our country, in their fidelity to the Bible, should be honored and imitated.

With the great jurist and interpreter of truth, Rufus Choate, these States say:

"We would have the Bible read, not only for its authoritative revelations, and its commands and exactions, obligatory yesterday, today and forever, but also for its English, for its literature, for its pathos, for its dim imagery, its sayings of consolation, and wisdom, and universal truth."

CHAPTER IV.

SOUTH ATLANTIC STATES.

Continuing our tour down the Atlantic Coast we learn the following:

DELAWARE.

Hon. C. C. Tindale, State Superintendent of Schools, Dover, Delaware:

"I think I am safe in saying that Bible reading, at opening of school, is well nigh or quite universal in Delaware schools."

A loyal spirit of confidence in Bible principles, as essential to good citizenship, has led Delaware to honor the Scriptures from her earliest colonization.

MARYLAND.

Hon. E. B. Prettyman, State Superintendent of Schools, Baltimore, Md., writes that the Bible is read in a large proportion of the schools daily, so that the custom is almost universal.

The Superintendent of City Schools, Baltimore, Md., writes as follows:

"The Bible is read daily in our schools—the Lord's Prayer is also recited. I enclose a copy of

the rule which has been in force for over thirty years.

"Our schools are attended by persons of all persuasions, and it may almost be said that no complaint has ever been made.

"It seems to me that our plan is about as good as any of which I have any knowledge."

The Baltimore rule is as follows:

"Each school, either collectively or in classes, shall be opened by the reading of a chapter, or part of a chapter in the Holy Bible, and the use of the Lord's Prayer. The Douay version may be used separately by those pupils who prefer it."

The intelligent and humane interest taken in all youth of the public schools by J. Cardinal Gibbons, as well as his loyalty to the Bible, is an omen of good to the present as well as to coming generations. His letter to the President of the Educational Union appears in Chapter XIII.

The city of Baltimore, with nearly half a million inhabitants, which is the centre of his influence, has the Bible read in all its schools, with almost entire unanimity.

THE DISTRICT OF COLUMBIA.

It is pleasant to note that the Nation's Capital justly interprets the character and wish of the Nation, on the subject of Bible reading and moral instruction in schools. The city of Washington, D. C., has the following law:

"32. They (teachers) shall practice such discipline in their schools as would be exercised by a kind and judicious parent in the family, always firm and vigilant, but prudent. They shall endeavor, on all proper occasions, to inculcate in their pupils truthfulness, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, forbearance toward the weak, respect for the rights of others, politeness to all, kindness to animals, desire for knowledge, and obedience to the laws of God; but no teacher shall exercise any sectarian influence in the school.

"The opening exercise in every school shall consist of reading by the teacher, without note or comment, a portion of the Bible, repeating the Lord's Prayer at the option of the teacher, and appropriate singing by the pupils."

The District of Columbia has more than eight times as many children of school age to the square mile as the most thickly populated State in the Union. Loyal to the needs of its pupils, and intelligent as to the character and requirements which public schools were destined to maintain, our beautiful city of Washington honors the Nation's book in the Nation's schools.

VIRGINIA.

Hon. John E. Massey, State Superintendent of Public Instruction, Richmond, Va., writes that he believes that the Bible is read in nearly all the Virginia schools. That this has been the custom since their organization.

Richmond reports the Bible as read in all her schools since their establishment.

Manchester and Roanoke report fully observed rules requiring Bible reading. The rule in Roanoke specifies reading some portion of Scripture, the singing of a suitable hymn, and repeating the Lord's Prayer.

Perhaps the position of Superintendents of Schools in Virginia cannot be more properly expressed than by Bushrod Rust. He writes:

"I am strongly opposed to setting aside the dear old Bible as it stands, for all the books in Christendom. . . . I believe in having the entire word at hand; and in reading such selections as would establish our youth in habits of truth, purity, uprightness, unselfishness and goodness. I believe in being absolutely non-sectarian in and around our schools, and at the same time I would have all our teachers be godly men and women, exemplifying all the graces of the Christian character in their daily lives before their pupils. This would tend to the building of high character and good citizenship.

Mr. Rust's view that the Bible should be honored, and that teachers should represent in their words and ways undenominational Bible Christianity, is truly American.

The words of George Washington, in his farewell address, should be well remembered and understood by the people of Virginia. They appear in this volume, in Chapter X.

The honor paid to the Bible in the schools of Virginia, shows that the admonition in the interests of national religion and morality is heeded.

The newer States are now looking to the East for guidance; and the practice of Bible reading in our oldest schools will be followed in the West, when the principles upon which it is founded are appreciated by our patriotic pioneers.

WEST VIRGINIA.

The character of the public schools of West Virginia is similar to that of the adjoining States of Pennsylvania and Ohio. Hence a reverent interest in the Bible. The Secretary of the State Department of Free Schools reports that the Bible has been read in part of the schools since 1863. There is no State law on the subject, but the Supreme Court of the State decided, April 6, 1898, that there was no law to prohibit the reading of the Bible in the public schools. Of the twelve reports received, two state that the Bible is read in all of the schools every day; two that it is read at the option of the teachers, and has been since the organization of the schools. Four County Superintendents report Bible reading in all the schools of their counties excepting the High School in one county. One reports the Bible as read in 25 per cent. of the schools, saying that

formerly teachers had done but very little along that line, but at present the interest is increasing. Another writes, that the custom, although having been practiced for twenty-five or thirty years, is at present discontinued. Another states that the Bible is read at the option of the teacher.

NORTH CAROLINA.

Hon. John L. Scarborough, State Superintendent Public Instruction, Raleigh, N. C.:

"In our town and city graded schools, supported by local taxes as a supplement to the fund regularly apportioned to the town or city, the Bible is generally read, either in opening or at some other time, generally however at opening, the superintendent or principal in charge offering a short prayer, or repeating the Lord's Prayer in concert with other teachers and pupils. . . . There is no rule about it, except as the custom of reading the Book makes it a rule."

Supt. Scarborough writes further:

"North Carolina! slow and staid old State, has a native population, white and black, the majority of whom and their leaders, love the old Book, and its doctrines and morals. God bless her people every one, and keep her in the old paths."

SOUTH CAROLINA.

Hon. W. D. Mayfield, State Superintendent of Schools, Columbia, S. C.:

"There is no law for or against reading from the Bible in our schools. Such teachers as desire to do so, read from it as they may choose."

Thirteen officers report Bible reading under their jurisdiction. Ten of these state that it is read in all of their schools. It has been read in the schools of Charleston, the chief city of the State, for the last thirty-five years. Of the remaining three officers one states that the Bible is not generally read; a second that the custom is quite common, but not so universal as it should be. One reports no Bible reading.

Thomas S. Grimke, a South Carolina statesman and philosopher, wrote of the harmony of our civil institutions with the Bible, as follows:

"If ever a political scheme resembled the Divine government it is ours, where each exists for the whole and the whole for each."

The Bible, out of which rose the forms as well as the spirit of our civil institutions, should be a book welcomed and used in all citizen-making organizations.

GEORGIA.

Hon. G. R. Glenn, State School Commissioner, Atlanta, Ga.:

"Under our public school laws the Bible cannot be excluded from our schools. The teacher is left to use the Bible as she may see fit. I am glad to say that a great many of our teachers open the school with some sort of religious exercises, some times reading from the Bible."

The Bible is read in large numbers of the pub-

lic schools, as far back as remembrance reaches. Of the twelve reports received from Georgia six state that the Bible is read in all the schools, and the other six that it is read in part of them.

The early history of Georgia was bright from a religious and moral point of view. The object of the first colonists was to live wholly to the glory of God. On their voyage to this country they spent two hours each day in reading the Bible together; and had set times for private devotions and the instruction of the children. The qualities which made James Oglethorpe the father of Georgia are pre-eminently Biblical, and will live anew in every generation which receives a thorough, reverent knowledge of the Scriptures.

FLORIDA.

Hon. Wm. N. Sheats, State Superintendent Public Instruction, Tallahassee, Florida:

“There is no law prohibiting it, and most Christian teachers read short lessons from the Bible, and open their schools with prayer daily.”

Of other school officers one reports Bible reading in all the schools, as having always been the custom under School Board rule requiring it. A second reports reading of the Bible in the county schools; two state that Bible reading may be universal, that the practice is and has been generally observed in all their schools since organization.

The SOUTH ATLANTIC DIVISION has Bible reading in its schools generally. The largest cities practice it in all their schools.

We learn from the above returns the importance of a State or National rule requiring Bible reading. The exercise is of value from a literary and historical point of view; but chiefly because the Scriptures contain the standard of good citizenship, with which all American children should be thoroughly acquainted.

CHAPTER V.

SOUTH CENTRAL STATES.

The SOUTH CENTRAL DIVISION consists of Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, and Arkansas. So, turning inland, our inquiry is addressed first to Kentucky.

KENTUCKY.

There is nothing in the law of Kentucky to enjoin or forbid the reading of the Bible in schools. The teaching of infidel or sectarian doctrine is forbidden. Of the seventeen replies from County and City Superintendents in this State nine report the Bible as read in all the schools under their supervision, the custom having been observed for twenty-five, thirty or more years, ever since the organization of the schools.

Louisville, Kentucky's largest city, has the Bible read in every school, under a rule requiring such reading.

TENNESSEE.

One superintendent reports that there has been Bible reading in all his schools since their organization. He writes:

"Should the Bible be removed from our schools I would not superintend or instruct in them. The Bible is our rock of public safety."

We would advise such a superintendent to remain in the schools, and work for Bible restoration if it was excluded. We believe, however, that no such exigency will arise if patriots are faithful and intelligent on the subject of the urgent need of the instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well being of society. The other superintendent reports Bible reading in part of the schools, and states that a rule will soon be made requiring it of all teachers. He will also urge the adoption of "Readings from the Bible," in all their schools. These two reports do honor to the educational interests of Tennessee.

ALABAMA.

Five reports are received from Alabama. Three of them, including one from the capital of the State, report that Bible reading has been the custom in their schools since organization. The fourth has no data on the subject. The fifth states that Bible reading is not customary.

MISSISSIPPI.

The Constitution of this State requires that the

free enjoyment of all religious sentiments shall be held sacred. "The rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals, or dangerous to the peace and safety of the State, or to exclude the Holy Bible from use in any public school of this State "

Of the reports received one states that the Lord's Prayer is used; another, that the Bible is read occasionally, and that vigorous efforts will be made to have "Readings from the Bible" introduced.

LOUISIANA.

One local report from this State informs us that there is no rule on the subject of Bible reading, and that the Bible has not been read for the last six years. From this report the custom of the schools of the State cannot be ascertained.

TEXAS.

Hon. J. M. Carlisle, State Superintendent of Public Instruction, Austin, Texas, writes that the State department has not collected any special statistics on this subject. He regrets his inability to aid in the preparation of this report.

Statements received from other school officers report more or less Bible reading in the schools.

In Houston the Bible is read in all the schools, under a law requiring such an exercise.

ARKANSAS.

In the Bill of Rights of the State of Arkansas, amended in 1865, she directs her General Assembly to . . . "encourage schools because 'religion, morality and knowledge' are 'essential to good government,'"

The Constitution requires the maintainance of free schools because "intelligence and virtue are the safeguards of liberty."

Hon. Junius Jordan, State Superintendent of Public Instruction, Little Rock, Arkansas, writes that the State constitution has no rule on the subject of Bible reading. That the custom has been observed in part of the free schools for twenty-five or more years, ever since such schools were organized.

The above review of the Southern Central Division of the United States, shows that the Bible is recognized by them all as the nation's book of morals. It also reveals the need of method and encouragement in Bible reading.

CHAPTER VI.

NORTH CENTRAL STATES.

The NORTH CENTRAL DIVISION consists of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North and South Dakota, Nebraska, and Kansas.

ORDINANCE OF 1787: OHIO, INDIANA, ILLINOIS, WISCONSIN, and MICHIGAN, taken together, form the great Northwestern Territory which was established under the ever-binding Charter of Liberty, the Ordinance of 1787—an ordinance adopted before the United States Constitution was, and concerning which the Supreme Court of the United States directed (*Menard v. Aspasia*, 1831), "Instead of looking to their constitutions as the fundamental law they must look to the ordinance of 1787." As this ordinance sustains such a binding relation to the conduct of the free schools in five of the great States of the North Central Division, we quote concerning it at length from an address upon the subject delivered by Hon. Charles C. Bonney, the origin-

ator and President of the World's Congresses of the Columbian Exposition, before the College of Law in Chicago:

"What I chiefly desire is, that I may so present the subject of my argument, and the authorities on which it rests, that others, especially those who differ with me in opinion, may for themselves fairly judge whether my conclusions are correct.

"CHIEF POINTS OF THE ARGUMENT.

"First. That the intent of the Ordinance of 1787 is—that religion, morality and knowledge shall be taught, as necessary to good government and the happiness of mankind.

"Second. That the ratification of the Ordinance, in the creation of the public school, seminary and university funds, in effect pledged those funds to a perpetual trust for education in the religion, morality and knowledge named in the compact of 1787.

"Third. That the religion named in the Ordinance is the broad and tolerant Christianity of the New Testament, without distinction of sect or creed, being that religion which is a part of the common law of England, and which has been generally adopted in this country, modified by the provisions of American law in favor of religious liberty.

Fourth. That this religion of the law is specifically the Biblical form of Christianity, including the King James version of the Holy Bible, because that form and that version were recognized and upheld by the common law in preference to all others. The law delights in exactness and abhors uncertainty. What it recognizes and upholds it can identify and define. It thus designates with perfect precision the Scriptures it holds to be the Word of God, and the religion which it adjudges to be of Divine origin and authenticity.

"Fifth. That the reign of this religion, under the Ordinance of 1787, has been as benign and peaceful as the spirit of that marvelous law which the Divine lips uttered on the mountain to the astonished people, and whose influence on modern jurisprudence may be likened to a shining stream enriching a fruitful field, or to the mild radiance of the galaxy, giving to all the constellations an additional charm; and that all classes of order-loving people are interested in maintaining this standard religion of the country, under which Jew and Catholic, as well as Presbyterian and Methodist, have found freedom from persecution and liberty of conscience.

"Sixth. That the civil law consists of general rules, such as are deemed promotive of the greatest good of the greatest number, and makes no attempt to adapt itself to the ever varying notions of individuals. That thus the religion of the law consists of the great precepts of Christianity, and that modes of worship, the teaching of creeds, the administration of sacraments, and the support of ministers, are left to the various voluntary organizations of the church—Catholic, Protestant, or otherwise, alike.

"Seventh. That the reading of the Bible in the public schools, without note or comment, was not secured by any sectarian effort or influence, but was in accordance with an almost universal sentiment, and sprang from the recognition by the State of its duty to cause religion and morality to be taught in the schools, as necessary to good government; and that such reading of the Bible is a perfect compliance with the letter and spirit of the Ordinance of 1787.

"Eighth. That the separation of Church and State in the American system, is a distinctly different thing from the recent attempts to expel Christianity from the public institutions of the State, commencing with the public schools; and that there is no

legal ground on which such expulsion can be successfully defended, but that the public peace and good order, and the general welfare of all religious denominations would best be subserved by continuing the established order of the government in regard to religious instruction in the public schools. The State does not promulgate the great principles of religion for the same purpose, nor upon the same plan, as the church. The latter seeks the eternal welfare of souls; the former aims to secure good government and the happiness of mankind."

Then follows an enumeration of rules of legal construction, with definitions of the terms religion and morality; after which is given the following important summary of measures relating to and including the Ordinance of 1787:

"THE FUNDAMENTAL LAW.

"July 9, 1778, the Articles of Confederation and National Union were adopted.

"March 1, 1784, the cession of the Northwestern Territory by Virginia to the General Government.

"July 13, 1787, after the discussion of various plans the Ordinance for the government of the Northwestern Territory was adopted. This Territory now comprises the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin. Contemporaneously Dr. Manasseh Cutler purchased of the General Government some five or six millions of acres of land in the Territory for the Ohio Company and other parties—the provisions of the unalterable compact of the Ordinance being one of the chief inducements to, and probably one of the chief conditions of the purchase. The provisions of the compact, unalterable except by the mutual consent of the original

States, and the people and States in the Territory, are briefly as follows:

“Art. I provides for religious liberty.

“Art. II provides for civil liberty.

“Art. III provides for the perpetual encouragement of schools and the means of education, to inculcate religion, morality, and knowledge, as necessary to good government and the happiness of mankind.

“Art. IV provides for the perpetual membership of the National Union, the national supremacy, and the freedom of the great fresh waters.

“Art. V provides for the formation of not less than three nor more than five States.

“Art. VI provides for the prohibition of slavery and the return of fugitives.

“Sept. 17, 1787, the National Constitution was adopted.

“May 7, 1800, the act of Congress for the formation and government of Indiana Territory was ratified, and reaffirmed the Ordinance of 1787.

“February 3, 1809, a like act, ratification and reaffirmance for the formation of Illinois Territory, and the establishment of a government therein. . . .

“Dec. 13, 1818, the joint resolution of Congress declaring the Constitution of Illinois in conformity with the ordinance of 1787, and admitting the State into the Union. . . .

“The provision of the Ordinance of 1787 for perpetual religious liberty is as follows: ‘No person demeaning himself in a peaceable and orderly manner shall ever be molested, on account of his mode of worship or religious sentiments, in the said Territory.

“The purposes of the practically unalterable compact of 1787 are declared to be—

““Extending the fundamental principles of civil and religious liberty, which form the basis whereon

these republics, their laws and constitutions, are erected; and to fix and establish these principles as the basis of all laws, constitutions and governments, which forever shall be formed in said Territory; and to provide also for the establishment of States and permanent governments therein, and for their admission to a share in the Federal Councils on equal footing with the original States, at as early periods as may be consistent with the general interest.

“Thus the principles of civil and religious liberty, as known and understood when those terms were introduced into the ordinances, are for all time, and as a matter of law, to be held the foundation of free government. Religion is recognized, not ignored. Its perpetual liberty and inculcation are guaranteed, not prohibited.”

Concerning the statement in his fourth paragraph, page 52, Mr. Bonney writes as follows:

“The way in which the King James version of the Bible became the legally recognized copy of the Sacred Scriptures in England, and by adoption in America is as follows:

“King James the First appointed fifty-four eminent men to make a new translation of the Sacred Scriptures. In 1607 forty-seven of these appointees met, and entered upon the work, to which they devoted the following three years. In 1610 their translation was published, and this is ‘the one which has ever since been printed by public authority, and generally used in the British dominions.’

“The common law of England, and the statutes in furtherance thereof, which are of a general nature and not local to that kingdom, have been generally adopted in this country. The statute of such adoption in Illinois includes the common law and

amendatory statutes prior to the fourth year of James the First.

“Under these circumstances the King James version of the Bible was introduced into this country; and while I do not recall any legislative act expressly adopting it, I regard the universal adoption of this translation by the executive, legislative and judicial departments of the government, in the administration of official oaths and otherwise, as establishing beyond controversy the fact that the King James version of the Holy Bible is; in contemplation of American law, the authorized edition of the Sacred Scriptures. However, all the leading translations of the Bible are justly regarded as essentially one with the James version.

The foregoing facts and decisions concerning this ordinance of 1787—unalterable and forever binding upon the United States, and with especial force upon the eighteen of the oldest, most thickly populated and wealthiest States of the Union, who were the immediate parties to the transaction—carry with them irresistible weight, and as an interpretation of the character of the religion and morality necessary to good government and the prosperity of our nation, should be studied and obeyed.

OHIO.

The concluding sentence of the seventh section of the Bill of Rights in the present Constitution of the State of Ohio is nearly identical with the article concerning schools in the Ordinance of

1787. And, by the general custom of Bible reading throughout the State, Ohio indicates the book in which the religion and morality required by the State is to be found.

Of reports received from fifty-two counties and cities in Ohio, thirty-three state that the Bible is read in every school.

One superintendent writes:

"All our schools, from the first primary through the high school, have the Bible read and a short prayer or the Lord's Prayer repeated, accompanied by some appropriate song. We thoroughly believe in it, and we know that it has a good influence on our children.

INDIANA.

Indiana has the following law on the subject. (1865, p. 3. Approved and in force March 6, 1865.)

"4493. Bible. The Bible shall not be excluded from the public schools of the State. (167.)"

The following note is of interest in this connection:

"The Bible, without note or comment, is installed in the common schools of Indiana. Its continuance, as a moral class book in these nurseries of her future citizens, will as surely mark the period of her prosperity and grace the zenith of her glory, as its exclusion would prove the precursor of her decline, the herald of her shame."—*Mills, Supt.*

Reports are received from thirty county and twenty-eight city superintendents. Eighteen re-

port that the Bible is read in all their schools. Thirty school officers report that it is read in part of their schools. Three report no Bible reading. Six of the City Boards have rules concerning Bible reading, one of which we quote:

“GREENSBURG RULE.

“Sec. 3. Opening of the schools. The school shall be opened in the morning with reading of the Bible, and prayer or singing; but the first shall in no case be omitted.”

Deep interest on this subject is expressed by some of the superintendents. One writes as follows:

“I am now serving my third term as county superintendent. I am a Catholic. I feel glad to know that Cardinal Gibbons and Mgr. Satolli endorse this work for schools. Catholics are accused of being enemies to public schools, but if the truth is told it will be found they are their friends instead. The Catholics have but one objection to public schools, and that is that moral instruction, teaching children their duties to God and man, have no place in the course of study. This all important work is left to the caprice of the agnostic, as well as to the good intention of the Christian.

“I hope that you may succeed in your good work, and the day is near at hand when all children can enjoy the instruction that you are trying to impart.”

This gentleman sends a fine address, prepared by himself, entitled, “The Moral Phase of School Work.”

ILLINOIS.

Three distinguished residents of Chicago, in view of their work for the Bible in Schools, are accorded the first place in our Illinois report.

Hon. W. J. Onahan, Chairman of the Editorial Committee having the preparation of "Readings from the Bible" in charge, perhaps the most distinguished Roman Catholic layman in America, expressed himself as follows:

"We do not wish to outline any scholar's religious belief. We simply want to lay the foundation for a belief of some kind. Personally I should regret not having done what I could to make it impossible for a child to grow up in ignorance of God. Let them grow up in what church they may, but let them have a belief of some kind."

Dr. John Henry Barrows, the second member of this committee, so well known throughout America and in foreign lands, wrote as follows:

"It is historically certain that the best elements of our institutions sprang from the Bible. . . . There is surely no agnostic in Chicago whose judgment has the weight of Prof. Huxley's, and he knew of no substitute for the Bible equal in value to the Hebrew and Christian Scriptures."

And the Hon. C. C. Bonney, the third member of the Editorial Committee, summed up the legal aspect of the case as follows:

"In contemplation of law no injury is possible as the result of reading the Bible in the public schools.

"In contemplation of law the exclusion of the

Sacred Scriptures from the public schools is an indignity to the sovereign authority, and a violation of the compact of 1787.

"In contemplation of law such exclusion is a breach of the trust on which the school funds are held, and an injury to all who are interested in the schools. The bane of American education is the idea that mere knowledge will make useful men and women.

"Religion, morality and knowledge all being necessary to good government and the happiness of mankind, they should all be taught in the public schools, where the children and youth ought to learn the virtues we desire to have them practice when they arrive at mature years."

Hon. Samuel M. Inglis, State Superintendent
Public Instruction, Springfield, Illinois:

"The Constitution of the State neither requires nor forbids the reading of the Bible."

Of the seventy-one reports received from city and county public school superintendents, seven report Bible reading regularly in all their schools. Four more state in 'nearly all.' Twenty-eight others write that it is read in part of their schools at the teacher's option. Twelve report no Bible reading. Others observe an unwritten law, based on custom or the will of the teacher. This haphazard way of treating the Book, containing the United States standard of morals, unintentionally encourages heedless, slovenly habits of thought concerning personal rectitude.

The general verdict of men and constitutions is, that Bible reading in nowise disturbs the free exercise of religious and moral freedom, but that it promotes a high standard of integrity, and is a solid foundation for permanent national prosperity.

One superintendent writes, after reviewing the book of Bible Selections:

"I should be greatly pleased to have it (Readings from the Bible) adopted." Another, "It is all right in inception and execution." A third states, "I am in favor of it."

On the general subject of Bible reading one superintendent writes:

"All of our public schools have been opened daily with devotional exercises, and nearly all of our teacher's meetings have been opened with prayer."

Another, "Teachers are requested to open morning sessions with appropriate songs, the reading of a Bible selection and prayer. They are to make no comments in these or other social exercises of a sectarian character, but reverence for God and respect for holy things must be inculcated and enforced in every school."

MICHIGAN.

Hon. Henry R. Pattengill, State Superintendent Schools, Lansing, Michigan, writes:

"I am very glad to do anything I can to assist you in your laudable work. I think your "Readings from the Bible" are very excellent indeed. I see no reason why these books should not be used in every school."

Of the one hundred and twenty-six returns from superintendents and teachers in Michigan, one hundred and fourteen report Bible reading in part or all the schools under their care. In nine counties the Bible is read in every school.

WISCONSIN.

Fifty-three reports from officers of the Wisconsin schools have been received. All indicate a loyal observance of the construction placed upon the decision of the Supreme Court in 1890, in the city of Edgerton case. A careful reading of the Decision seems to show that it would not be a violation of the general rule excluding the Bible to permit the use of some book of suitable Scripture Selections. The passage referred to is found on page 17, section 5, in the pamphlet containing a copy of the decision of the Supreme Court of Wisconsin, concerning the district board of school district No. 8, of the city of Edgerton. It is as follows:

“Furthermore, there is much in the Bible which cannot be characterized as sectarian. There can be no valid objection to the use of such matter in the secular instruction of the pupils. Much of it has great historical value, which may be thus utilized without violating the constitutional prohibition.

“It may also be used to inculcate good morals—that is, our duties to each other—which may and ought to be inculcated by the district schools. No

more complete code of morals exists than is contained in the New Testament, which reaffirms and emphasizes the moral obligations laid down in the Ten Commandments.

"Concerning the fundamental principles of moral ethics the religious sects do not disagree."

The following sentiment was prepared for the use of the Wisconsin schools in their patriotic exercises, in May, 1896:

"The best citizen, the best patriot, the best son of his country, is he who gives the best manhood to his country. He is the man who writes upon his nature the Ten Commandments and the Nine Beatitudes."

Every graduate of public schools should be required to know these selections from the Bible.

Madison Democrat, Wis., July, 1896: "W. J. Onahan, J. H. Barrows, and C. C. Bonney, are Western men, well known and most highly esteemed. The first is a distinguished lay member of the church; the second is the brilliant Presbyterian divine; and the third won special distinction as the President of the great World's Congresses during the Columbian Exposition. This able trio has recently combined its genius and its judgment in a volume of 200 pages. In it are the choicest and best, the most elevating and inspiring passages to be found in the Bible, and the whole work is especially designed to meet a want in the public schools. Selections have been made with an utter independence of creed; and teachers will find the book a very great aid, and an immense economy in research and study."

Even as all political parties of the United States honor our Flag and National Constitution,

so should the people of every faith look to our Nation's Bible for instruction in National righteousness.

MINNESOTA.

Hon. W. W. Pendergast, State Superintendent Public Instruction, St. Paul, Minnesota, writes:

"I have to some extent examined the book entitled 'Readings from the Bible,' and think the selections have been made with the greatest of care and the best of judgment."

Since the above writing the book has been introduced into the schools of Minneapolis. Bible reading is also a custom in others of Minnesota's schools.

IOWA.

The school law of Iowa states (sec. 1764, p. 57):

"The Bible shall not be excluded from any school or institution in this State, nor shall any pupil be required to read it contrary to the wishes of his parent or guardian."

Hon. Henry Sabin, Superintendent of Public Instruction, Des Moines, Iowa, writes:

"The great fault in the education of today is undoubtedly the tendency to crowd the intellect, and to neglect nearly everything which tends toward moral training. I think the selections are most judiciously chosen, and that the book is well adapted to carry out the praiseworthy design. I cannot see how it can be objectionable to any one who has the welfare of the children at heart."

In twenty replies from county and city superintendents all but two report Bible reading in all or part of their schools. Three Boards report special rules on the subject, as follows:

NORTH DES MOINES.

"3. A recognition of the divine character of God, and of the accountability of man, is expected of all the teachers, particularly in the brief opening exercises of each day; but all matters of a sectarian character shall be excluded from the schools."

FORT DODGE.

"Opening exercises shall be held in all the departments, and may consist of Bible reading, without note or comment, prayer, music or other appropriate exercises, at the option of the teacher."

OSKALOOSA.

"(School Manual, 4. 48, secs. 50 and 52.)

"Sec. 50. They shall open the morning session in each school with reading from the Bible, followed by prayer or appropriate singing, at the option of the teacher."

The reports favorable to Bible reading came from Iowa's best cities. In addition to those whose rules are quoted above are Sioux City, Burlington, Muscatine, Ottumwa, Marshalltown, and others. The custom of Bible reading extends back to the organization of the schools.

One county superintendent writes: "We find in the Bible beautiful literature, excellent teachings, and the foundation of our discipline."

The Herald, Dubuque, Iowa: "Bible readings

cannot be too much impressed upon the minds of the youth."

MISSOURI.

Hon. John R. Kirk, State Superintendent of Schools, St. Louis, Mo., writes:

"There is not a syllable in the school law of this State with reference to Bible reading in the public schools. The matter is left entirely to the Board of Directors of each district to settle according to the wishes of the community."

Eighteen replies from city and county superintendents report Bible reading in all or part of their schools.

The Attorney-General of Missouri, since the above returns were received, has issued an "opinion," which is interpreted by some to exclude Bible reading.

One superintendent writes:

"Your enterprise deserves the greatest encouragement from educators. I have received and examined carefully the book, "Readings from the Bible," and think such a book should be in every school course as a supplementary reader. Every boy and girl should know it well."

Another states that "each school room acknowledges God in some way every morning. . . . Character building is an important factor with us."

W: S. Chaplin, Washington University, St. Louis, Missouri, writes:

"I have examined the book (Readings from the Bible) with some care, and I approve of it most

heartily. I believe that some such book as this, compiled by representative men from Jewish, Catholic, and Protestant churches, will make it possible for us to give the Bible its proper place in the schools."

NORTH DAKOTA.

Hon. Emma F. Bates, State Superintendent Public Instruction, Bismarck, N. D.:

"I am in receipt of a copy of "Readings from the Bible," with which I am very much pleased. Your work has my most hearty approval."

Mrs. Bates sends the following from the Revised Code of 1896:

"Sec. 754. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher, be read in school, without sectarian comment, not to exceed ten minutes daily. No pupil shall be required to read it, nor to be present in the school room during the reading thereof, contrary to the wishes of his parents, guardian or other person having him in charge.

"Moral instruction, tending to impress upon the minds of the pupils the importance of truthfulness, temperance, purity, public spirit, patriotism, and respect for honest labor, obedience to parents, and due deference to old age, shall be given by each teacher in the public schools."

The provision for the establishment and maintenance of schools is founded upon the necessity of a high degree of intelligence, patriotism, integrity and morality on the part of every voter in a government "of the people, by the people,

and for the people." The protection of the prosperity and happiness of the people demands instruction from our government in these virtues.

A right position is that taken by North Dakota. Such sentiments planted in the souls of our brave young pioneers will be a grand foundation for a noble State.

SOUTH DAKOTA.

Hon. Geo. N. Parker, Deputy Superintendent Public Instruction, Pierre, S. D.:

"We send you a copy of the School Law of 1891, on page 44 of which you will find all the law we have upon the reading of the Bible in the public schools. . . . We have examined the publication (Readings from the Bible) you mention, and are much pleased with it."

South Dakota School Law, p. 44, sec. 18:

"No sectarian doctrine shall be taught or inculcated in any of the schools of the corporation; but the Bible, without any sectarian comment, may be read therein."

Of the thirteen reports received from city and county superintendents, five state that the Bible is read in all the schools, and eight that it is read in part of them.

NEBRASKA.

Hon. H. R. Corbett, State Superintendent of Schools, Lincoln, Nebraska:

"The State of Nebraska has, by its laws and the

regulations of the Department of Education, always encouraged moral culture in its public educational system. The Bible is generally read in our schools. I have, however, no carefully compiled data showing the exact extent or nature of the efforts in this direction.

"I have examined the book entitled "Readings from the Bible," and regard it as one of the most important educational publications of recent times. It will certainly facilitate the introduction of Scripture reading into many schools where such exercises have heretofore been impossible."

From the thirty replies received from city and county superintendents, twenty-five report Bible reading in part or all of the schools.

The Bible has held an honored place in the educational system of Nebraska since the organization of its public school system.

One superintendent, answering the questions in regard to Bible reading in the negative, writes:

"I read these questions aloud to our teachers in attendance at the Institute, and I think if you ask us the same questions next year I can answer, Yes."

KANSAS.

Hon. E. Stanley, State Superintendent Public Instruction, Topeka, Kansas, writes:

"We have but little law bearing upon the subject of Bible or moral instruction in the common schools of the State. . . . I like your little book, "Readings from the Bible," selected for schools, very much. I think the selections are very well chosen."

In twenty-four replies from county and city superintendents, nineteen report Bible reading in part or all of their schools.

One superintendent writes:

"You surely have done all in this book (Readings from the Bible) that any one could reasonably ask of you."

In all the States in the North Central Division the Bible is admitted to be the book containing the key to our nation's stability, and to all that is noble, pure, and true in life. With one exception there is a general recognition of the Bible as unsectarian in our State Constitutions.

CHAPTER VII.

THE WESTERN STATES.

THE WESTERN DIVISION consists of Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, and California.

The circuitous journey through specific reports is nearly completed, for the great territory of the West is not yet so subdued, physically and spiritually, as to admit of its being populous with happy school children.

MONTANA.

Hon. E. A. Steere, State Superintendent Public Instruction, Helena, Montana, states that there is no rule in the Constitution of Montana concerning the Bible. That it is read in a few of the schools. He expresses his approbation of "Readings from the Bible" as follows: "I am highly pleased with its contents."

Another superintendent sends a hearty approval of the new book.

WYOMING.

Hon. Estelle Reece, State Superintendent Public Instruction, Cheyenne, Wyoming:

"There is no provision whatever in the Wyoming School Laws relative to the matter (Bible reading), it being left entirely to local school boards, or, in almost all cases, to the individual teachers. . . . I have examined the copy of 'Readings from the Bible' sent me, and I like it very much."

In eight replies from county and city superintendents five report Bible reading in part or all of the schools.

COLORADO.

Hon. A. J. Peavey, State Superintendent Public Instruction, Denver, Colorado:

"I have examined the Bible readings, and consider it very valuable. We have no statistics about Bible reading."

In twenty-four replies from city and county superintendents fifteen report Bible reading in part or all of the schools. One writes as follows:

"I am in hearty accord with the movement, and hope to see Bible reading practiced for morning exercises in all the schools of this county. I shall take pleasure in directing the attention of the Institute to this very important subject."

UTAH.

Hon. John R. Parks, State Superintendent Public Instruction, Salt Lake City, Utah:

"While morality is taught and inculcated in all

of the public schools of this State the Bible is not read in any of them. The belief seems to be quite wide-spread here that moral teaching in the public schools should be wholly non-sectarian, and many believe it to be impossible to introduce the Bible into the schools without at the same time removing one of the strongest guards against sectarianism."

NEVADA.

Hon. H. C. Cutting, State Superintendent Public Instruction, Carson City, Nevada:

"Although there is not one school in the State where the Bible is read efforts at moral training are made in all."

IDAHO.

Hon. C. A. Forsman, State Superintendent Public Instruction, Boise City, Idaho:

"Our school law prohibits any reading of the Bible, or, at least, that is the recognized construction."

WASHINGTON.

Hon. C. W. Bean, State Superintendent Public Instruction, Olympia, Washington, forwards a copy of the Attorney-General's ruling against the reading of the Bible in the public schools of the State. Fifteen reports from county and city superintendents are received, which state that the Bible is not read, such reading being under the ban of Attorney-General's ruling. One writes: "I believe the day will come when the Bible may be read and taught."

OREGON.

Hon. G. M. Irwin, State Superintendent of Public Instruction, Salem, Oregon, writes that the Bible is not generally read in the schools of the State. Ten reports are received from county superintendents. Six state that there is Bible reading in a few of their schools. There is no rule in Oregon prohibiting the reading of the Bible, and in some schools it is reported to have been read for forty-eight years.

The public press of Oregon, in common with the newspapers throughout the United States, that desire to protect and improve our grand American Institutions, hail with approbation a movement encouraging Bible reading by the pupils of the common schools.

Portland Oregonian: "The banishment of the Bible from the schools was a misfortune in an important sense, because no education is complete without a knowledge of it. . . . The experiment of the Chicago Union promises to prove a practical method of solving the troublesome problem. Common sense study of the Bible may, in this way, find a fitting place in our public schools."

CALIFORNIA.

Hon. Samuel T. Black, State Superintendent Public Instruction, Sacramento, Cal., refers the questions relating to Bible reading in the schools to the county superintendents of his State.

Twenty-six replies to these questions have been received. Seven report Bible reading in part of the schools. One writes that "it is read for its literary value, stating that many of its stories are required to be told and read in course of study."

The book, "Readings from the Bible," is at work in this noble State, from which great things are expected.

One superintendent writes as follows: "I am much pleased that something is being done in this direction. I have read the notices that have appeared from time to time in the papers with reference to the preparation of a book of extracts from the Bible. I shall surely try to have it introduced into our schools."

The Call, San Francisco, Cal.: "This useful little book is published by a committee, who have acted in conjunction with representatives of the Jewish, Catholic, and Protestant bodies."

"San Francisco Chronicle, San Francisco, Cal.: "A little Manual, that will appeal to any teacher of young children, is 'Readings from the Bible,' prepared under the supervision of the Chicago Woman's Educational Union. The design of the book was to furnish short selections from the Bible, which could be read in unison. The book has been well edited. . . . It deserves a wide circulation, for it is non-sectarian, and is thus adapted to any school."

Los Angeles Times, Los Angeles, Cal.: "We are glad to see a work of this character prepared for use in our public schools, one to which Jewish, Catholic

or Protestant bodies can find no objection. . . . The book is somewhat graded in its arrangement. It answers a felt educational need, and without doubt will aid in the intellectual and moral development of the pupils in our schools wherever adopted. We wish it might be introduced into every school in the land."

There is a loud call from these States for intelligent and patriotic attention to the subject of Bible reading in their public schools. Five out of nine of the great Western States permit Bible reading, and enjoy its felicitous influences in many of their schools. May the number increase. We hope the other four will soon place Bible reading in their public schools, and by all reasonable efforts aid in making the whole Nation, in responsive recognition, what it is by right—"God's Country."

CHAPTER VIII.

THE NATION'S BOOK AND IDEAL CITIZENSHIP.

The choice by the fathers and founders of the Republic of the Bible as our Nation's book, and their wisdom in making it indispensable to the schoolroom, stands the test of time.

In the evolution of ideal life modern educators properly seek the symmetrical development of every faculty of mind and body. Advancing from rudimentary beginnings in kindergartens and primary schools, the departments of physical culture, manual training, language, trade, science, and writing, music, art, literature, morals and religion, all claim attention.

The Bible gives the axiomatic principles upon which all these needs essential to complete human life are founded, and in the more subtle branches of music, art, literature, morals and religion, the Scriptures hold the supreme place. For instance, take the relation of

THE BIBLE TO MUSIC.

"Praise Him with stringed instruments and

organs. Let everything that hath breath praise the Lord," is the command of the Word. The song of the morning stars when the corner stone of the earth was laid, the anthems of angels in the sky, the visions of heaven's millions with their songs of "blessing, honor, glory, and power to Him that sitteth upon the throne;" and the innumerable company of harpers, harping with their harps, are but the white caps and waves upon the solemn ocean of music which rolls through the Bible with ever changing melody and cadence. It tells of Jubal and his successors, who make musical instruments; of Miriam, Deborah, and many others, who sing triumphal songs; of King David, the sweet psalmist of Israel, and other singers and players on musical instruments; of Solomon, with his men and women singers and musical instruments of all sorts; of the Babylonians, with their cornets, flutes, harps, and dulcimers. The Bible has a place for the minor music of the desolate captive, and the solemn cheerfulness of the psalm singer.

Handel, Hayden, Mozart and the great company of song writers and musicians honor themselves and bless humanity by the rehabilitation of exalted Biblical sentiments. How one's spiritual nature is roused and ennobled by grand

hymns, anthems and oratorios. Subdued, the soul bows with reverence before the march of the music-chained thought:

“Wonderful! Counsellor! the Mighty God, the Everlasting Father, the Prince of Peace.”

And again, erect in the consciousness of their heavenly origin and opportunity, the multitudes sing:

“Hallelujah. For the Lord God omnipotent reigneth.”

Surely the Bible “Lives on the ear, like music that can never be forgotten.”

So with Art. The pictures of the old masters in the galleries and churches of Europe—to see which thousands of tourists go abroad each year—have for their subjects Biblical scenes, and the Book from which they are taken must be understood if the paintings are to be appreciated and fully enjoyed. The Scriptures give an unfading charm to them, which becomes part of the life of their intelligent admirers.

Ideal citizens are the natural result of the instructions of our Nation's wonderful Book.

CHAPTER IX.

THE BIBLE AS LITERATURE.

Prof. R. G. Moulton, with philosophical discrimination, writes that—

“The English Bible is the natural source to which the English people should go for their training in Literature. The Bible is in fact the supreme English classic. . . .

“The Bible is a whole Literature within the compass of a single volume.

“It is universally recognized as being on the highest conceivable literary level. Its range extends from the earliest efforts of the world to a period in touch with modern thought. Thus the Bible lends itself to the historical, evolutionary study of Literature.”

The value of the Bible in our Nation's schools as literature, and as the parent of literature, is superior immeasurably to all other writing. Mrs. A. C. Sherwood says:

“As an inspiration to all noblest thought no book was ever written comparable to it. In imagery, poetry, exalted sentiment, and the whole field of all-embracing truths, which touch man at every point of his being, this book of books approaches the world's highest conception of perfection. Our finest

English classics are founded upon it. 'The music of its familiar phrases haunt all the groves and fields of our noblest literature.'"

Goethe, who has been called the Shakespeare of Germany, has said:

"It is a belief in the Bible which has served me as the guide of my literary life."

"The Bible, in England and America, has been the pivotal point around which the thoughts and teachings of the writers and thinkers of the present have revolved. It has given coloring to their highest ideals. From the vast treasury of the Bible these authors have drawn their matchless gems of thought and inspiration, and embodied them in glowing prose or verse, to catch the senses and enchain the heart of a waiting world."

C. W. Shepardson writes:

"Laying aside all question of religion a knowledge of the Bible should be a part of a common education.

"A short time since a teacher, in the seventh grade of a city school, commented in my presence upon the ignorance of the children regarding the Bible. She illustrated her remarks from her own experience as a teacher. In the reading lesson there was a reference to Elijah, which was a new name to most of the children who read it, giving the accent in pronunciation on the first syllable. Upon inquiry she found that there was only one child in the room who could tell anything about Elijah.

"Without Biblical knowledge it is impossible to appreciate the beauties of art or literature. . . .

In literature, taking Tennyson alone as an example, how can any one fully comprehend his meaning who has no knowledge of events referred to in such passages as—

‘That God would move
And strike the hard, hard rock, and thence, ‘
Sweet in their inmost bitterness,
Would issue tears of penitence.’
“Or,
‘Like that strange angel, which of old,
Until the breaking of the light,
Wrestled with wandering Israel,’”

The masterful summing up, by Dr. Philip Schaff, of the literary merit of the Bible, contains the “conclusion of the whole matter”:

“Viewed merely as a human or literary production the Bible is a marvellous book, and without a rival. All the libraries of theology, philosophy, history, antiquity, poetry, law and policy would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom and experience.

“It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman. It was written during a long period of sixteen centuries—on the banks of the Nile, in the desert of Arabia, in the Land of Promise, in Asia Minor, in classical Greece, and in imperial Rome.

It commences with the creation and ends with the glorification—after describing all the intervening stages in the revelation of God and the spiritual development of man. It uses all forms of literary composition. It rises to the highest heights and descends to the lowest depths of humanity. It measures all states and conditions of life. It is acquainted with every grief and every woe. It touches every chord of sympathy. It contains the spiritual biography of every human heart. It is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child. It is universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. . . .

“It speaks to us as immortal beings on the highest, the noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits.

"It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enrichens the memory; it elevates the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the conscience; it strengthens the will; it kindles the sacred flame of faith, hope and charity; it purifies, ennobles, sanctifies the whole man, and brings him into living union with God.

"It can not only enlighten, reform and improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty. It has a counsel in precept or example for every relation in life, a comfort for every sorrow, a balm for every wound.

"Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance."

CHAPTER X.

THE MORAL AND RELIGIOUS VALUE TO THE STATE OF THE BIBLE.

"'T was for our lives our laboring bosoms wrought,
We turned each scheme, and sharpened every thought."

The men and women who learned the principles of the Declaration of Independence from the Bible, and who, relying on the protection of Divine Providence, defended them: yielding not in the face of untold privations and dangers studied it as the true interpreter of civil life, its duties and privileges. They learned in it that God had made of one blood all nations, that He was no respecter of persons.

As citizens the Bible—which neither analyzed, defended nor opposed any system of faith in set phrase, but which gave men knowledge of and love for God, and taught them the nature of their civil, social and domestic duties—was an object of study, meditation and affection. Their general sentiment was, that the Scriptures present a per-

fect rule for the direction and government of all persons, in all the duties which they are to perform to God and humanity, as well in families and the commonwealth, as in matters of the church.

Hence we find a foundation of Bible truth underlying the National Constitutions, Declarations, Ordinances and State Constitutions. And since nothing better has been found, a "frequent recurrence to fundamental principles is absolutely necessary to the preservation of the blessings of liberty." And each rising generation needs industriously to study, ponder and practice the religion of the State as found in the Bible, for "the organic institutions and maxims by which a people have risen to greatness, are never compromised with impunity."

The tenets of political religion should be few and simple, but they should be diligently taught in the Nation's schools. No one understood this better than did Washington, who ever speaks to us through his Farewell Address. He says:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these

firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connection with public and private felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"It is substantially true that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?

"Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

This power of self-government gets its vitality from principles taught in the Bible. The alternative is the power of the bayonet, of force, with its injustice, oppression and humiliation.

The Religion of the Constitution and the Pub-

lic Schools is simple. It is expressed in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." This principle brings prosperity, safety, joy and peace wherever it operates. To it the world is indebted for whatever of righteousness has exalted and blessed it.

An indefinite way of using the word "religion" has resulted in serious mistakes. Webster gives three distinct meanings to the word, of which the first is the general meaning: "The recognition of God as an object of worship, love and obedience." The second, a restricted meaning: "Any system of faith or worship." The third, still more limited: "The rites or services of religion." The religion of the State is described in the first definition. The religion of organizations for spiritual, moral and ethical purposes, in the second. The ceremonies and outward forms of these organizations, in the third. Three persons conversing on the relation of religion to the State, the first having in mind religion in its broadest, national sense, the second using the word as applied to various religious organizations, and the third meaning its external forms and customs, would certainly make no progress toward

reaching truth. Such profitless discussions too often occur.

Religion in the sense of creeds, doctrines and ceremonies belongs to the church; but religion in the sense of high character and good citizenship belongs also to the State, and should be emphasized in her public schools. Our Nation carefully separated itself from all connection with distinct church organizations; but with equal care, by many words and acts, as, for instance, in the order of Congress for the importation of Bibles in 1777, in Article Third of the Ordinance of 1787, through the spirit and letter of its National and State Constitutions, treaties, laws, judicial rulings and proclamations, it ordained that Biblical religion should be fundamental to the life of the national government.

Notice a few provisions of our National Constitution. Its preamble states its objects to be—union, justice, peace, protection, the prosperity and happiness of the people, and the blessings of liberty under law. It sounds like the songs of the angels, “On earth peace, good will toward men.”

The oath—which is ordered in three places in the Constitution proper, and in one place in one of its amendments (art. 1, sec. 3, cl. 6; art. 2, sec.

1, cl.7; art. 6, cl.3). is a solemn appeal to the God whose attributes are revealed in the Bible.

The first article of the Constitution recognizes one of the commandments of the Bible as a standard for national guidance in the words "Sundays excepted" (art. 1, sec. 7).

Article 7th names the two dates which are of special importance to the people of the United States, as follows: "Done in convention by the unanimous consent of the States present, the 17th day of September, in the year of our Lord one thousand, seven hundred and eighty-seven, and of the Independence of the United States of America the twelfth." This article makes the date of the constitution twofold. First, in "the year of our Lord," September 17th, 1787. Second, "in the year of our Independence the twelfth." These dates were not incorporated into the Constitution solely for the sake of complying with general usage. The Constitution was selecting forms and rules for the guidance of our Nation. To say that Christianity was not acknowledged in the organic law of the Constitution by the first mentioned date is to say also, that the Independence of the United States is not recognized by the second. The article 7th, incorporating "the year of our Lord" into the Constitution, explicitly

honors the date of the birth of the Lord of the Bible, as of the same importance to the people as the date of our National Independence.

It is not the province of the Government and its Constitution to explain the nature of "our Lord," to compel belief in Biblical inspiration or to issue a commentary on the Bible; yet, in order to understand the meaning of official documents, our American school children must read the Book. If they read of what Rosseau calls the "sweetness and purity" in the manner of the "sacred personage" whose history is found in it, of the "affecting gracefulness" of His delivery, of the "sublimity" of His maxims, of the "profound wisdom of His discourses," of the "subtlety," of the "presence of mind," and of the "truth" in His replies, and of the great "command over His passions," they will know intelligently why the date of His birth is used as the date of the United States Constitution, and why the Bible is the Nation's Book for instruction in fundamental righteousness.

Should inquiry be made about the prohibition of a religious test in the Constitution, and the meaning of its first amendment, a satisfactory explanation from the highest authority is at hand.

I. The prohibition of a religious test as a qualification for office, as interpreted by Justice Storey,

"Is designed to cut off every pretense of an alliance between the Church and the State in the administration of the National Government."

II. Concerning the first amendment to the Constitution, which is—

"That Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," Justice Storey continued:

"The same policy which introduced into the Constitution the prohibition of any religious test, led to this more extended prohibition of the interference of Congress in religious concerns.

"We are not to attribute this prohibition of a national and religious establishment to an indifference to religion in general, and especially to Christianity (which none could hold in more reverence than the framers of the Constitution), but to a dread by the people of the influence of ecclesiastical power in matters of government.

"An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation if not universal indignation."

Of this amendment Bishop Spalding writes:

"This amendment was made not for the destruction but for the protection of religion, by men who believed in religion. What true American would not resent as an insult the imputation that ours is a godless nation?"

Illustrations could be indefinitely continued. Amid the momentous, though simple Inaugural ceremonies of our Chief Executive, the presence of our Nation's Book has a profound meaning, which should be understood by the people, and will be

if kept before them in their school days.

THE BIBLE ON WAR.

Give Bible Gems to the children in school, engrave them upon their hearts and allow them their natural effect, and as adult life approaches they will seek the Book for doctrine, for reproof and instruction. Finding themselves face to face with difficult, perplexing questions—upon the right solution of which the welfare of families, communities and nations depend—they will naturally turn to the Bible for light.

Suppose they may be thrust into the consideration of all the practical questions forced upon a nation by war. No where can more helpful information be found. While the Scriptures teach that war is offensive to God, they also show that it has a place in the economy of governments, to be resorted to under certain circumstances, and and throw light upon every possible phase of the subject. They speak of volunteers; military adventurers; cavalry; offensive and defensive armor and equipment; of signals; military machines; trumpets; of provisions for war; of muster; disbanding; military movements; marches and encampments; of strategy; tactics; councils of war; reconnoiter; surprises; ambuscades; panics; pursuits; flights and victories. The Bible gives humane

and sensible words concerning sieges threatened, established or raised; incidents connected with famine occasioned by war; the demand for tribute; mishaps; casualties arising from exhaustion of troops; from want of food or fatigue. It speaks of the treatment of prisoners of war and of dead enemies; of the spoils of war; sometimes not accepted; sometimes forbidden; sometimes [accepted and taken; and sometimes recovered or divided. The military virtues, discretion; magnanimity; courage; and vices, fear; cowardice; boasting; vile personal practices are presented. Conquests; dissensions; devastations; disarmament; negotiations; alliances; submission after defeat; all are brought helpfully to the readers attention. It sounds the note of triumph, "though wars rise against me," when God guides the battle.

All right-minded citizens, after looking into the subject, must necessarily agree on the importance of the daily reading in the public schools from the sacred Scriptures. The banishment of the Bible from these nurseries of learning and citizenship, would assuredly be the precursor of the Nation's decline and fall as its use marks the period of her prosperity and glory.

CHAPTER XI.

QUESTIONS CONSIDERED.

QUESTION I. HOW SHOULD OPPONENTS OF BIBLE READING IN SCHOOLS BE TREATED? Certainly with kindness. If they have an average amount of intelligence, good sense and reason, most of them can be won over to favor careful use of the Bible in schools. After taking a broad view of the case they would as quickly vote to banish the sun from our universe as the Bible from the schools.

As every one knows—

“Reading the Bible is no more an interference with religious belief than is the reading of the Mythology of Greece or Rome an interference with a religious belief or an affirmance of the Pagan creeds. A chapter of the Koran might be read, yet it would not be an affirmation of the truth of Mohammedanism or an interference with religious faith.”—C. J. Shaw, *Sherman v. Charleston*, 8 Cush., 165.

Still, here and there persons may be found who do object to Bible reading in schools. In a community of average intelligence one parent in a hundred might object to Bible reading in schools, but

not one in a hundred of these would be so wanting in fairness and courtesy as to insist upon dictating Bible exclusion to the large majority favoring its use. They would scorn the injustice, and appreciate the fact that the removal of Bible reading for the pleasure of one or two per cent. of the patrons of the schools would be improper. Such conduct would be like that of the fabled "dog in the manger," which neither partook of the hay himself nor allowed the hungry oxen to eat it.

How pitiful would be the sight should our Nation—in the person of a few of its citizens, in forgetfulness of its great inheritance, its Constitution, its proclamations, treaties, laws and customs—turn propagandist and revolutionist for the purpose of casting out the Bible, to which it is indebted for whatever prosperity and distinction it has gained! Reasonable minorities should receive reasonable concessions, but when they order law and the majority aside, demanding conformity to their wishes, they become un-American despots, changing our government from a republic to an aristocracy.

Conscientious scruples of the humblest must be respected, and a cheerful excuse from participating in what is regarded as sinful, should be granted



to any and every individual, so far as possible and reasonable.

The relation of minorities to majorities in regard to Bible reading in schools, however, is not greatly different from the same relation on less important subjects. A man must allow the right of way through valued property when the interests of many demand it. He must remove his home even when the public good requires it. No one citizen has rights superior to those of the many, much less superior to those of the foundation principles of the State, which, as nearly as it is possible to make them do so, embody the wisdom of all the people. Some object to the taking of oaths, and a solemn affirmation is allowed. So persons objecting to Bible reading for conscience sake, are excused from participating in the exercise. However, judicial oaths and Bible reading in schools continue in use.

It is not the province of schools to cultivate a weak and sensitive condition of mind, which will not give candid attention to reading, the substance of which it does not indorse, provided it is neither puerile, impure or blasphemous. The scholarly way is to know what the Bible is and teaches, and then to act in the light of such knowledge. Patriots generally understand that the life and health

of the nation cannot be preserved without some knowledge of and respect for Bible truth; but the children of those who do not so regard the subject are excused from sharing in the exercise.

Bible reading in the schools is held to be essential by a majority of the people of the United States. Their consciences, as well as those of minorities, are justly dealt with in schools not where Bible reading is prohibited but where it is allowed, with excuse to persons conscientiously objecting to participate in it. In that case all opinions are respected and national honor is maintained.

QUESTION II. IS BIBLE READING, WITHOUT NOTE OR COMMENT, SECTARIAN INSTRUCTION? With the exception of only five or six, all the States in our country permit, encourage or require Bible reading in part or all of their public schools. Many or all of these States prohibit sectarian instruction. Here we have, practically, the decision of the country, that Bible reading in schools is not sectarian. Six of the Supreme Courts of the States have spoken to that effect—one only to the contrary. The States which approve Bible reading in schools include those that are richest in population, educational privileges, morality, and

in all that goes to make life worth living. Their laws against sectarian instruction do not conflict with Bible reading in schools. The sectarianism with which the Book is sometimes charged is not in the Book itself, but possibly in the mind which professes to have discovered it.

The fact that our Nation takes its foundation principles from the same volume that gives life to many religious denominations no more makes Bible reading in schools sectarian, than securing family supplies at the same depot of distribution changes Ethiopians into Caucasians.

QUESTION III. IS THE BIBLE THE SAME IN ALL VERSIONS? It is essentially the same in all versions ever made by competent translators with an honest intent to reproduce the original. Take it in any one of its versions into the hundreds of tongues through which it speaks today, and you find it in all saying the same things about man, the same things about God. Minor discrepancies, superficial differences, will be seen as a matter of course, since thought is free, and no two minds, as no two bodies, were ever exactly alike. But notwithstanding these differences there is essential unity in all translations.

QUESTION IV. SHOULD THE SACRED BOOKS OF ALL NATIONS BE TAUGHT IN CONNECTION WITH SELECTIONS FROM OUR NATION'S BOOK IN THE SCHOOLS? It is unscholarly to bar the entrance of any truth which knocks for admission at the door of our consciousness. Choice quotations from any source are welcomed and utilized by teachers. But for every thing there is a place and a time. American children, with propriety, love and salute the "Stars and Stripes," and study the meaning of its colors and symbols earlier and oftener than they do the flags of other nations. The children of England, France, and of every land, doubtless, know and honor chiefly their own national emblems. For similar reasons wise instructors will lead their pupils to give special separate consideration to the Book which makes the people of the United States "the most enlightened and richest portion of the human race."

QUESTION V. ARE THE DECISIONS OF STATE AND LOCAL COURTS FAVORABLE TO BIBLE READING IN SCHOOLS? The decisions of State and local courts, with rare exceptions, have vindicated Bible reading in schools. The Supreme Courts of Maine, Massachusetts, Ohio, Illinois, Iowa, and West Virginia have decided in favor of it. The noted

Cincinnati and Wisconsin cases, in the lower courts, were decided in favor of Bible reading. The Supreme Court of Ohio, in reversing the decision of the Superior Court of Cincinnati, threw the question of Bible reading in schools out of the case, in the following words: "There is no question before us of the wisdom or unwisdom of having the Bible in schools or of withdrawing it therefrom."—23 O., p. 238. The judge stated that the case was "merely or mainly a question of the court's right to interfere in the management and control of the public schools of the State."—23 O., p. 238. The decision rendered was, "that the courts have no power to interfere."—23 O., p. 245.

If this precedent had been followed in the Supreme Court of the State of Wisconsin she would now have had Bible reading in such schools as desire it, for her lower court decided that the action of the school board was not to be interfered with. The Supreme Court of Wisconsin stated that there was no precedent for its decision, and further, Justice J. Lyon, in his opinion in the Edgerton case, said: "No more complete code of morals exists than is contained in the New Testament. which reaffirms and emphasizes the moral obligations laid down in the Ten Commandments." The Judge previously stated that "much of it

(the Bible) has great historical and literary value.”
—Decision of the Supreme Court of the State of Wisconsin.—JUSTICE J. LYON.

The general acknowledgment of the supreme place that the Bible occupies in every department of government, when moral questions require settlement, reflects favorably upon the intelligence and integrity of our officers of justice.

QUESTION VI. DOES READING THE BIBLE IN THE SCHOOLROOM MAKE IT A PLACE OF RELIGIOUS WORSHIP, AND MAKE THE TEACHER A TEACHER OF RELIGION? A place of religious worship, from a technical point of view, is “a house or room sequestered for that purpose, and not to be for any temporal use whatever.” A teacher of religion, technically speaking, is a pastor, preacher, priest or other person whose principal business is to catechize, instruct or exhort youth and adults in the theory and practice of some system of faith or worship. Reading the Bible statedly in homes, schoolrooms, or legislative halls does not make them “places of worship.”

QUESTION VII. WHEN SCRIPTURAL EXPLANATIONS ARE SOUGHT BY PUPILS WHAT COURSE SHOULD BE PURSUED? The restriction, “without note or comment,” for Bible reading in schools, requires the

reference of the questioner to parent, guardian or religious instructor for the meaning of texts which admit of denominational interpretations.

QUESTION VIII. ARE ROMAN CATHOLICS SEEKING THE EXPULSION OF THE BIBLE FROM SCHOOLS? That there have been times and places in which Roman Catholics have opposed Bible reading in the schools of the United States will not be denied. Some have been unfriendly to the schools themselves, but Roman Catholics generally are not hostile to the public schools of the United States. They regard them as important factors in the protection of our nation's interests. Bible reading in the public schools is looked upon with favor by many of them, and the question of version surely can be reconciled. Such being the prevailing views of leaders in the church, they are more and more fully received by the general membership.

The fundamental importance of public schools in our country is established beyond profitable discussion. The Catholic people generally concede their necessity.

The Archbishop of St. Paul says:

"Palsied be the hand uplifted for their overthrow," adding, "Can I be suspected of enmity to the State school . . . because I tell of defects

which, for the very love of the State school I seek to remedy? The tide of irreligion. This is my grievance against the State schools today."

Bishop Phelan thinks it would be a great misfortune should the public schools be destroyed.

Bishop Hortsman calls it calumny to assert that any bishop or priest in the United States desires the overthrow of the public school system.

High officials of the Catholic church favor the custom of Bible reading. Cardinal Satolli, in a letter dated Washington, D. C., March 6, 1895, wrote:

"It gives me sincere pleasure to see that day by day the persuasion is spreading that education of the young, without some definite element of morality and religion, must result in failure so far as the real usefulness of education is concerned."

Cardinal Gibbons, called by Archbishop Ireland, "the most loyal co-laborer of the Pope of Rome, the American of Americans," when his opinion was sought upon the subject of Bible reading in the public schools, in his own beautiful handwriting, replied as follows:

"I beg respectfully to acknowledge the receipt of your letter of the 9th instant and the accompanying papers, which relate to a movement already in progress of securing to the children of the public schools some education in the principles of religion.

"Indeed, I think that no child ought to be allowed to grow up in ignorance of such principles, which are every day demonstrated to be necessary to the

well-being, not only of individuals, but of society and governments themselves.

"The men and women of our day who are educated in the public schools will, I am sure, be much better themselves, and will also be able to transmit to their children an inheritance of true virtue and deep morality if, at the school, they are brought to a knowledge of Biblical facts and teachings. A judicious selection of Scripture readings, appropriate presentation of Scripture incidents, meditation or reflection on the passages read and presented, cannot but contribute, in my opinion, to the better education of the children of our public schools, and exercise a healthy influence on society at large, since truest principles of morality and religion will be silently instilled while instruction is imparted in branches of human knowledge.

"Faithfully yours in Christ,

"J. CARD. GIBBONS."

This letter, as must be seen, contains a definite approval of Bible reading in public schools.

Later, through his secretary, the Cardinal sent a list of selections from the Bible suitable for "Readings for Schools," which, in connection with nine other lists received from eminent clergymen of different denominations, was used in the preparation of the volume of Scripture gems, which was issued in the spring of 1896, by the Educational Union of Chicago, under the title, "Readings from the Bible, Selected for Schools."

Rt. Rev. John J. Keane wrote concerning this book:

"It seems to me that whoever appreciates the part which religion ought to have in the training of the young, and whoever therefore believes that religion ought to be an active influence in the schools, must cordially sympathize with the motive which prompted this book. I must, however, be permitted to say in all candor that I do not consider it by any means a sufficient religious influence for the great purpose in view. But these extracts from the Bible, although very inadequate for the great object in view, are a pointer and a step in the right direction; and I am convinced that no child can receive anything but good impressions from their perusal."

Another eminent prelate wrote:

"I feel that the movement is of itself so meritorious that it will make its own way, as it is doing."

Catholic priests and laymen have expressed their sympathy with this movement, whose names are in honor in the church. Among the Chicago laymen are Hon. Washington Hessing, since deceased, Col. W. P. Rend, Gen. Geo. W. Smith, and Wm. Amberg. Noble women in the church, of thorough education and practical experience, such as Eliza Allen Starr, approve the work.

With discrimination the Catholic Reading Circle Review speaks of the "Readings from the Bible." Space allows us to quote only a few lines:

"It has the approval, if such be the right word, of many persons of various beliefs and of none, and the quotations from Catholic pens would indicate, at least, a tacit consent to its use where more cannot be expected. It is not much, but it is better

than none. Better have all taught some moral and religious truths than to leave the system entirely commercial in tone and spirit. Such, we imagine, are the thoughts of many Catholic readers."

The sainted Cardinal Manning wrote: "I rejoice that it (the Bible) is read in the Board Schools of England."

On the subject of version Pope Leo XIII, in his celebrated Encyclical on the Bible, issued in 1894, referring to the version of the Bible universally accepted by the church, adds:

"Nevertheless we do not wish to say that no account must be taken of other versions, which the Christians of the early ages adopted with eulogy, especially those of the primitive texts."

Near the close of his Encyclical he quotes, "Blessed are they that search His testimonies, that seek Him with the whole heart,"—Ps. 118: 2.

Judge Prendergast says that the jewels of divine truth are the same in the King James version as in the Douai.

The learned Bishop Geddes, himself a translator, called the King James or common version, most excellent for accuracy, fidelity, and the strictest attention to the letter of the text.

The New York "Tablet" emphasizes the conviction of many of the clergy and laity when it states: "We object less to the reading of King

James Bible even in schools than we do to the exclusion of all religious instruction."

Pope Pius the Sixth, in April, 1778, wrote to the Archbishop of Florence, who had just issued a new translation of the Scriptures in Italian:

"You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures. For these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity."

For this work the Pope bestows upon the Archbishop his highest applause and the Apostolic benediction.

The Plenary Council of 1884, at Baltimore, on the subject of Bible reading, states that "the most highly valued treasure of every family, and the one most lovingly made use of, should be the Holy Scriptures."

"The Sacred Heart Review, Boston, commends the custom of daily reading a chapter in the Bible."

But, "of what avail" (asks Cardinal Gibbons) "is a mother's toil if the seeds of faith she has planted attain a sickly growth in the cheerless atmosphere of a schoolroom, from which the sun of religion is rigidly excluded?"

By placing the words "A Christian Education is the greatest treasure," over the entrance to the Catholic Educational Exhibit at the World's Fair, the Catholic Church of America made an informal pledge to the assembled nations that she would not favor Secular Instruction only in the public schools. These preceding expressions from her leading thinkers illustrate the noble manner in which she is fulfilling this promise.

The Bible—containing instruction essential to good citizenship: the Bible, respected and loved by the people—was incorporated into the very essence of the public school system at its birth; and throughout all the history of these schools, to the present time, it retains a vital connection with them in the earlier settled and most populous parts of our country.

The sentiments of leaders in the church, which appear in this paper, are her glory; and, as they come to the knowledge of the people throughout the length and breadth of the land, they will more and more fully become their guide. For the sake of national integrity and of young humanity, less favored than her own children, the church unites with American patriots of every name for the removal of one of the causes of vice and crime, by commending the maintenance of the time

honored custom of Bible reading in the public schools.

QUESTION IX. WHAT IS THE WRONG OF EXCLUDING BIBLE READING FROM SCHOOLS? The reply to this question is manifold. This whole book is directly or indirectly an answer to it; still a few more words on the subject may be of value. The exclusion of Bible reading from schools is a great injustice to the pupils. The Bible honors and befriends innocent childhood. It is unequaled as its instructor, guide and protector. In the description of a scene in a court room of France, taken from an article in the Catholic World for December, 1896, those who withhold from school children a knowledge of practical Bible truth are accused of fearful sin. The culprit is a youth of seventeen; the lawyer, pleading in extenuation of the crime, speaking of the absence of religious training in the schoolroom, says:

“Who told him there was a God, a future justice? Who spoke to him of his soul, of the respect due his neighbor, of the love of his fellowmen? When did we teach him the law of God, ‘Thou shalt not kill? We left that soul to its soil instincts; that child grew like a young beast in the desert alone, in that society which is now ready to strike the tiger, when at the proper time it should have clipped his talons and calmed his ferocity. It is you, gentlemen, whom I accuse; you, civilized and refined, who are

not barbarians; you moralists, who lead the full orchestra of atheism and pronography, and are not surprised that you are answered by crime and loss. Condemn my client, it is your right; but I accuse you, it is my duty."

Will not the authorities in charge of our public schools merit a similar arraignment if they commit a similar sin?

The overwhelming majority of the prisoners in our jails and penitentiaries are said to have had the intellectual training of the public schools.

For want of its light and comfort with Mrs. Browning, one may hear "the child's sob in the silence," which will bring a deeper curse "than the strong man in his wrath."

Many "hear the children weeping,"

* * *

'Ere the sorrow comes with years.

They are leaning their young heads against their mother's,

And that cannot stop their tears. * * *

They look up, with their pale and sunken faces,

And their look is dread to see.

* * *

How long! how long O cruel Nation,

Will you stand to move the world on a child's heart,

Stifle down with a mailed heel its palpitation,

And tread onward to your throne amid the mart."

Temporary advantage gained by ignoring the rights of children to know the truths of the Bible, and to know that they come from the Bible, will only be a storehouse for whirlwinds of judgment

and fiery indignation, from which they will at sometime burst forth with unlooked for fury.

Exclusion of Bible reading from schools is a great injustice to the parents, guardians and teachers of the children, who have chiefly the improvement of their wards at heart. True, they want them to be versed in the rudiments of reading, writing, and arithmetic, but far more do they desire their conformity to God's will in all that is true, honest, lovely, and of good report.

Exclusion of the Nation's Book from the Nation's schools is chiefly and inexcusably an indignity to the Nation itself; an injustice which tolerated will undermine the strong foundations of our prosperity. The Nation hands to educators its money, with an order for good citizenship; and the first duty of all, who in any degree control the character of public school instruction, should be to guard with vigilance the essential aids to it.

Remove from the common schools the Bible, the common, supreme standard of morals throughout Christendom, and the result would be ominous enough. With a prophetic imagination the poet already sees such a horror, and asks:

"When the land is young no longer, but grown old in
chronic sins;
When the strife of class with classes both for bread and
breath begins;

When the poor shall swarm with riot, and the magic
checks of trade
Stretch between the hungry worker and the work his
hands have made;
When the social vultures thicken, and the strong the
weak devour;
When the corpses of the people strew the stairways up
to power;
When loud faction sends its foxes blazing through the
standing corn;
From the firebrands of the furies—who shall save a world
forlorn?"

Such a revolting fate is not for us. Our Nation
has chosen the Word "that shall stand forever,"
for her standard of righteousness; and so long as
she continues to exalt it the Nation's Book will
bring to honor the people of the United States.

CHAPTER XII.

THE CHICAGO WOMAN'S EDUCATIONAL UNION.

"If we cannot write Epic poems, we will live them."

FRANCES E. WILLARD.

True heroic lives for the youth of our land, was the thought of the patriotic meeting held at the Palmer House, Chicago, Sept. 17, 1890, to consider the advisability of organizing a society for guarding and promoting Bible reading in the public schools of Chicago. The call for this meeting was signed by sixty-five representative women residing in widely separated parts of our city and suburbs.

The then distinguished editor of the Union Signal, Mary Allen West, presided at the meeting, and also at the one held a week later. At this second meeting, Sept. 24, (the press reported about a thousand women present) the constitution of the Educational Union was adopted and officers elected.

This organization was of noble ancestry in the best sense. Its members were from happy, fortu-

nate homes. Many of them had been identified with public schools as pupils, patrons or teachers. All, as friends. They came from the class of people that make our glad earth brighter and our country happier. Since its organization the Union has been doing a work whose influence for good reaches out from our city in all directions—an outline of which will be of public interest.

In passing, we may stop for a moment to listen: for the earth is filled with inspiring memories and words of the heroic dead. Our Union has furnished its quota of these, even during the few brief years of its existence. Among the first to say, "We must organize," was Mrs. Eliza Strasburger Miller. She served with distinguished efficiency as the first Secretary of the Educational Union. From its organization until, with the bloom of health still on her brow, she was called to the spirit world, her time, her talents and her broad philosophical nature, were unweariedly enlisted for the highest interests of the public schools.

Mary Allen West, who was called from earth while traveling in Japan, used her influence, her voice and her pen for the highest interests of the public schools, to which (long before), as county superintendent of public schools, she gave nine

years of successful service. Educational Union Leaflet No. 3 consists of points from an address delivered by her at a large mass meeting held in Chicago, Nov. 9, 1890. Her words were logical, persuasive, and earnest.

Miss Frances E. Willard, in response to an invitation to attend our preliminary meeting above referred to, under date of Sept. 11, 1890, wrote:

"I am to be in the Nebraska campaign for constitutional prohibition when your meeting occurs, but send you the assurance of my devoted interest, co-operation and prayers. There must be a basis on which all believers in Christianity may unite."

From time to time she gave us a word of counsel or a benediction, and after the appearance of "Readings from the Bible," she wrote of it (Nov. 10, 1896):

"It is a blessed book, and one that I shall keep on my table for light and leading. I will speak of it in the convention (St. Louis), but the best thing would be to have it regularly on sale at our headquarters, and to put in the Signal each week a line saying: 'Good work for local Unions—to get this book into schools.'"

It is but just to say, that the Nation owes a debt of gratitude to the gentlemen, our honorary and associate members and others, who are abundant in labors for our beloved Nation and its pub-

lic schools. We are glad to mention among them Henry L. Kellogg, for many years an editor in Chicago, who rendered invaluable aid in connection with our exhibit at the World's Fair, and about a year later was called away to a better land.

Although the following address was originally prepared for a Board of Education in one of our large cities, the Educational Union with propriety enlarges the scope of it to include the directors of all public schools in any part of the United States, who do not at present regularly maintain Bible reading as an important school exercise.

Request of the Chicago Woman's Educational Union to the Authorities in Charge of all Schools in which the Bible is not read.

Ladies and Gentlemen:

Since Bible reading is recognized as the keystone in the arch of the public school system of the United States, we esteem it a privilege and an honor to present to you a memorial relating to the subject. Although in form it consists of three separate petitions, in fact it is one request. In brief, they ask that portions of the Bible be read daily, without note or comment, as an opening literary or supplementary reading in the public schools.

It is not a petition for the adoption of any sys-

tem of religious instruction, or for the establishment of an opening season of public worship, but rather a request that the pupils of the public schools may be put in touch with the one common book of Christendom—the first book published after the invention of printing, and at present more widely circulated in more languages than any other, hundreds of millions of copies having been sold in the last century—a book, some knowledge of which is essential to good citizenship, and fundamental to a correct understanding of our Constitution and laws.

For this daily exercise the use of the Chicago book, “READINGS FROM THE BIBLE, SELECTED FOR SCHOOLS,” is recommended. By its adoption a degree of uniformity will be secured, and the pupils will unite in an opening reading or recitation at once spirited, broad and elevating.

The privilege of giving the Bible a helpful and an honorable place in the schools must be a great pleasure to you, while it will be to the schools under your control their crowning glory.

CHAPTER XIII.

FULL TEXT AND DESCRIPTION OF PETITIONS.

The three memorials which are the subject of this writing merit more than a casual notice. The first contains the autographs of more than fifty-nine thousand persons. The second, an amplification of the first, is numerously signed by representative citizens of Chicago. The third is endorsed by many assemblies of our people, by the presidents of leading clubs and other individuals. It was prompted by the appearance in 1896 of the book "READINGS FROM THE BIBLE, SELECTED FOR SCHOOLS." Accompanying this request we present to you the full text of these memorials, together with material relating to the general subject. Our work in the interest of enlightenment and patriotism has been carried on for years. It has been conducted in a friendly spirit, not only toward those who approve of it but toward all.

Successive Mayors of Chicago and members of

our Board of Education have been made acquainted with the progress of the work. Thousands of inquiries concerning Bible Reading in Schools, addressed chiefly to officers and teachers in the United States, have been sent out and generally replied to in such a way as to show that Bible reading is essential to schools. This correspondence has been used for public information in addresses and newspapers. Mass meetings have been held, papers read before Clubs and other organizations, in addition to the continuous receptions in the largest building of the World's Fair, in eighteen hundred and ninety-three, which were given daily to representatives of the whole earth.

From information gained through the above named and similar methods, it is evident that Chicago wants to have the Bible honored in her public schools. Persons without church affiliations wish the pupils of the public schools to know it for its historical, literary and moral worth. Labor and other Unions, by their representatives, have approved its use. Dr. Carus voices their general sentiment by saying: "Rather omit Homer, or banish Shakespeare, than the history of Israel, the Psalms, and the Gospels."

The late Thos. H. Huxley writes: "The Bible is written in the noblest and purest English, and

abounds in exquisite beauties of mere literary form. . . . By the study of what other book could children be so much humanized?"

Jewish patriots "do not yield to its most devoted lover in reverence for the good book." Hence it is not surprising that they approve of the use of choice selections, presenting to the pupils practical thoughts concerning the duties and relations of life, which, at the same time, place them in touch with the finest literature of the world. A Rabbi of our city has pronounced every selection in the book, "READINGS FROM THE BIBLE," save one, undenominational from his point of view. Over his name, on one of the memorials, another Rabbi writes: "Moral and ethical training should always accompany secular education. I therefore favor the introduction of such a book" (a book of Bible Selections), "but the instruction must never be of a denominational character." One of Chicago's Hebrew lawyers, in a long and carefully prepared paper, ably reviewed and commended the book, "READINGS FROM THE BIBLE."

Other church people naturally wish our country to maintain vital relations to the Book of Books. The Roman Catholics, following the thought of Pope Leo the Thirteenth and other leaders, en-

courage the dissemination of Bible knowledge among the common people.

Cardinal Satolli, at the time when he occupied the highest position in the Catholic Church of America, expressed sincere pleasure in observing that definite elements of morality and religion were more and more regarded as essential in education. "The Bible in one hand and the Constitution of the United States in the other," was his strikingly sagacious message to his people.

The leading Cardinal of America, Cardinal Gibbons, stands loyally and unequivocally for Bible reading in the schools. His letter on the subject to the President of the Educational Union is printed in Chapter XI., p. 106.

Archbishops and Bishops commend the book, "READINGS FROM THE BIBLE," and the aid given to this movement by patriotic Catholic laymen is well known.

The almost universal approval of people of evangelical churches and other organizations, as well as of prominent educators, is a subject of general information.

TEXT OF THE FIRST MEMORIAL.

To the Honorable Board of Education of the City of Chicago, Petition for the Reading of the Bible in the Public Schools:

Whereas, the Bible is the great fountain of public and private morals, and contains the most exalted literature ever produced; and whereas, the effect of reading portions of the Holy Scriptures to and by the pupils in the public schools, would tend to elevate their minds and strengthen their moral characters;

Therefore the undersigned respectfully pray that an order may be made by your Honorable Board, requiring the reading of the Scriptures at the opening exercises of each day, in all departments of the public schools of Chicago.

The undersigned regard the claim that such reading would be an infringement of just personal or religious liberty, as wholly destitute of merit, and insist that such reading would still leave the mind and conscience of every pupil entirely free from any improper bias.

This Petition was presented for signatures at the headquarters of the Chicago Woman's Educational Union, in the Manufactures and Liberal Arts Building of the World's Fair, held in Chicago in 1893. It was first opened for signatures on the Fourth day of July, and was accessible to the public during the four remaining months of the Fair. All, or nearly all the names,

FIFTY-NINE THOUSAND ONE HUNDRED AND EIGHTY-TWO in number were signed with ink, and arranged in a form convenient for reference. Hence this Memorial forms a permanent album of names of patriots from all parts of the world, who are interested in the welfare of Chicago. The Memo-

rial contained pink sheets for the names of guests from abroad, blue for adult residents of Chicago, and white for the names of children.

Upon walls tastefully draped, under a canopy of Stars and Stripes, at the World's Fair Pavilion of the Educational Union, hung the portraits of

John Forsythe,	D. W. Irwin,
Grant Goodrich,	P. L. Underwood, and
John V. Farwell,	James Otis;

six of the eight members of the committee that drafted the protest of the citizens of Chicago against the removal of the Bible from the public schools, and presented it to the Board of Education, Oct. 10, 1875. Our walls were also illuminated with a beautiful original painting, consisting of a Bible draped with the United States Flag in the foreground, upon which lay an open scroll containing the third article of the ordinance of 1787, as follows:

“Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”

Back a little from the Bible and scroll was pictured a fine modern school building and the little red school house, and in the distance the log school building and the primitive tent of years ago. Upon a brown background, bordered with

golden rod, near this painting hung a beautiful motto, which read as follows:

“Good Citizenship and the Happiness of Mankind result from Love to God and Man, as revealed in the Bible.”

These suggestive decorations, together with fine portraits of the first presiding officer of the Educational Union, Mary Allen West, and of Mrs. Mary M. Hobbs, of Chicago; the original copy of the First Memorial, signed by 16,000 adult residents of Chicago, presented by the Educational Union to the Board of Education, Dec. 10, 1890, and by their courtesy loaned to us for this occasion; books, pamphlets, leaflets, photographs, tasteful furniture, fresh flowers, and a cheerful rug over the serviceable carpet, were the remaining material attractions of a spot at which many a visitor loved to linger.

“I would not have missed this for anything:” or, “This is the most interesting place at the Fair:” or other similar remarks came from the lips of many a passerby. “This experience has made an optimist of me,” said a member of our Union, who assisted day after day at our grand reception. The almost universal appreciation of the importance of Bible reading in schools was a revelation to us all.

Professor Viroux, from Paris, France, expressed the average views of those who signed the petition when he said that all good people should unite in such a movement in the interest of morality and national righteousness.

The second memorial was prepared in April, 1894, at the suggestion of Dr. John Henry Barrows, by Hon. Charles C. Bonney. It reads as follows:

**"TO THE EDUCATIONAL AUTHORITIES IN CHARGE
OF THE PUBLIC SCHOOLS:**

"The undersigned believe that they express a general conviction of the intelligent and patriotic public, when they say that there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well-being of society.

We also believe that all thoughtful and candid persons must admit that there is a very great number of children in our country who, if not instructed in those principles in the public schools, will not, as a matter of fact, be instructed in them at all. We must, therefore, choose between such instruction in those schools or its absence during the formative period of the character and conduct of the child.

It also appears to us that the experience of the last twenty-five years, and the present state of the country, render the present a very auspicious time

for an endeavor to carry into effect, more fully than has been done heretofore, the crowning provision of the great ordinance of 1787—"that religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

There has been no failure to teach knowledge merely. What we need is more efficient instruction in the fundamental principles of character and conduct, which are embraced in the general terms of religion and morality. Religion, in the sense of doctrines and creeds, belongs to the churches; but religion in the sense of high character and good citizenship, also belongs to a proper system of education.

We therefore propose that the question of proper instruction in such fundamentals of religion and morality, be entirely separated from all other questions relating to the system of public schools; and that Catholics and Protestants, Jews and Gentiles, in a word, all good citizens unite in recommending that the reading book, consisting of selections from the Sacred Scriptures, in use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections, be put in use in the public schools of this country without delay.

"As the whole religious world united, without objection, in the universal prayer to 'Our Father, who art in Heaven,' during the World's Religious Congresses of 1893, we believe that all right-minded

classes of the American people would now agree on the daily reading in the public schools of selections from the Sacred Scriptures, and the recitation of that prayer, and the two great commandments, on which hang all the law and the prophets; thereby fixing in the minds of the children the vital, spiritual principles on which good citizenship and the future welfare of our country so largely depend."

The names of a few of the multitudes residing in Chicago who personally endorse this comprehensive statement of the urgent need of the public schools are—

Charles C. Bonney, Originator and President of the World's Congresses of the Columbian Exposition, author of the paper.

Dr. Wm. R. Harper, President of the University of Chicago.

Dr. Simeon Gilbert, *The Advance*.

John B. Strasburger, Attorney, Ex-Superintendent of Schools, and Principal of High School, South Chicago.

Wm. Carey, Member Constitutional Convention of Illinois; formerly U. S. District Attorney in Utah.

Z. S. Holbrook, Proprietor *Bibliotheca Sacra*.

Rev. Theodore N. Morrison, Rector of the Church of the Epiphany.

Wm. A. Amberg, Ex-President Columbus Club.

Frances Healy, Ex-Instructor in Chicago Public Schools.

Susan Gale Cooke, Secretary, Board of Lady Managers of the Columbian Commission.

Eliza Allen Starr, Artist and Philanthropist.

Jane Addams, Superintendent Hull House.

Mrs. Henry Solomon.

Mrs. Mary B. Little.

Rev. Dr. Edward P. Goodwin, Pastor First Congregational Church.

Rev. Dr. John Henry Barrows, Chairman World's Parliament of Religions and Pastor First Presbyterian Church.

Prof. Samuel Ives Curtiss, Chicago Theological Seminary.

Prof. Graham Taylor, Chicago Theological Seminary.

Dr. John M. Coulter, President Lake Forest University.

Hon. W. J. Onahan, Ex-Comptroller City of Chicago, Member Jury Commission.

Gen. Geo. W. Smith, Ex-President Union League Club.

Dr. P. S. Henson, Pastor First Baptist Church, Chicago.

Dr. Henry Wade Rogers, President Northwestern University.

M. M. Mangasarian, President Society for Ethical Culture.

Rev. Dr. Carlos Martyn, late Pastor Sixth Presbyterian Church, Chicago.

Rt. Rev. Chas. Edward Cheney, Bishop Reformed Episcopal Church, Chicago.

Rev. Dr. H. W. Thomas, Pastor People's Church.

Rev. Dr. H. W. Bolton, Pastor South Park Methodist Episcopal Church, Chicago.

*C. M. Henderson.

John V. Farwell, Jr.

Ezra A. Cook.

C. H. Case.

W. P. Rend.

Marshall Field.

Edith C. Hancock.

*Deceased.

Rev. Dr. J. L. Withrow, Pastor Third Presbyterian Church, Chicago.

Elizabeth Keep Clark.

Auguste Bluthardt.

*Hon. Washington Hessing, Ex-Postmaster of City of Chicago.

About this time, in April, 1894, Prof. David Swing sent a letter to the first Vice President of the Educational Union, Mrs. E. Strasburger Miller, of which the following is an extract:

"It seems to me that a committee—composed of Mr. Onahan, Dr. Hirsch, Dr. Barrows, Mr. Bonney, and Mrs. Cook—could in two hours select from the Bible great passages enough to make a little Chicago Bible for our schools. The books of selections I have seen are too large and too expensive. A beautiful little volume could be produced and sold for twenty-five cents. The book ought not to be large. It should be read over and over until the selections are memorized."

This suggestion by Prof. Swing was submitted to Hon. Thos. Brennan, of the Board of Education, who, after reading it, spoke of the propriety of having professional clergymen, of different denominations, make the Scripture selections. Thereupon the Educational Union addressed requests for aid in making the book to thirty-nine clergymen, residing in different parts of the country. Replies were received from most of them, expressing their interest in the work. Ten of

* Deceased.

them named selections that would be of especial value for such a volume. The names of those sending selections were as follows:

J. Cardinal Gibbons,	Baltimore, Md.
Dr. Josiah Strong,	New York City, N. Y.
Prof. Herrick Johnson, D.D.,	Chicago, Ills.
Dr. F. W. Gunsaulus,	" "
Dr. Thos. C. Hall,	" "
Rev. Theo. N. Morrison,	" "
Dr. H. W. Thomas,	" "
Dr. J. H. Barrows,	" "
Pres. C. A. Blanchard,	Wheaton, "
Dr. Thos. F. Wright,	Boston, Mass.

From these selections a trial book was made and approved by the Educational Union, and by them placed in the hands of the Editorial Committee named by Prof. Swing, all but one of whom accepted of their appointment. Rev. M. M. Mangasarian and Prof. R. G. Moulton assisted, as also did Dr. Thos. C. Hall, Dr. H. W. Thomas and others—one of whom, a Hebrew Rabbi, reviewed the book and marked every selection in it that was denominational in character from his point of view. The publishers also did their part, with a desire to serve the schools in the most helpful manner possible.

Completed, the Book, "READINGS FROM THE BIBLE," is indeed a book of Bible gems. Love to God and humanity characterize it throughout.

Twenty or more of its one hundred and fifty selections relate exclusively to personal character and conduct, and the others do not argue against, analyze or defend any system of religion in set phrase, but tend to fill the mind with the knowledge of the true God, to inspire the heart in His service, and prepare it for the proper discharge of the civil, social and domestic duties of life. The book is primarily intended to teach the morals of the Ten Commandments as condensed into the two great commandments, and illustrated and emphasized by selected passages from Old and New Testaments.

Few books, upon their first appearance, are greeted with a more cordial welcome than was this one. Newspapers at home and throughout the country gave the "Bible Reader" a merited ovation. Its literary merit alone was such "as to excite universal admiration." One of the great Chicago dailies devoted its first and best columns to a review of the contents and excellencies of the book for two successive days.

The appearance of this volume, supplying a need that had, as it were, "gone begging for a long time," seemed to call for the Third Memorial, the text of which follows:

"To the Honorable Board of Education of Chicago, Illinois.

"Ladies and Gentlemen:

Whereas, The fundamental laws of Illinois require in the public schools instruction in that religion, morality and knowledge which is necessary to good government and the happiness of mankind; and

Whereas, These laws specify the Bible as the book containing the primary elements of that religion and morality; and

Whereas, Portions of the Bible have been and are read as an opening exercise in the public schools, with no tendency toward the disturbance of the constitutional relations of Church and State, in the cities of New York, Brooklyn, Boston, Philadelphia, and elsewhere, we respectfully petition your Honorable body to have a brief portion from the Bible, or from a book of Bible selections, read without note or comment, as an opening exercise in the schools under your jurisdiction.

By thus respecting the Book recognized as sacred by the laws of the United States and other enlightened nations, you will faithfully discharge your duties as officers of the government, comply with the wishes of statesmen, educators and citizens, and provide for the Public Schools of Chicago the greatest improvement within your power to bestow."

This Memorial is signed by—

Lyman J. Gage,
Thos. B. Bryan,
M. J. Carroll,
Luther Laflin Mills,
Chas. Silverman,
Elizabeth A. Reed,
Wm. Penn Nixon,
E. S. Lacey,

Julia A. Ray,
Emma Dryer,
Lucy L. Flower,
Geo. De Wing Wright,
Marie C. Remick,
Helen G. Scott,
Victor B. Williams,
Wm. McEvoy,

Chas. E. Fielden,	Edward T. Harper,
Nora E. Kellogg,	Jane Addams,
Florence Kelley,	W. Douglas Mackenzie,
Mrs. Lydia Coonly Ward.	

The following bodies also endorsed this Memorial by vote:

Baptist Churches—Second German, Fourth, Grace. First German, Humboldt Park Swedish, Bethel, Millard Ave., Oak Park German, Pilgrim Temple, First Danish, Lake View, Bethany, Englewood, Fourth Swedish, Ravenswood.

Methodist Episcopal Churches—Park Side, Paulina St., South Park Ave., Ravenswood, Wabash Ave., Centenary, Mandel, Garfield Boulevard, Union Ave., De Kalb St., First, Normal Park, Marie Chapel, Batts Mission 77th St., Adams St., Morgan St. German, Jefferson Park German, 47th St. Mission, First of South Englewood, M. H. Jackson's Church Maxwell St., Garfield Park.

Presbyterian Churches—Belden Ave., West Division, Session of First, Immanuel, Jefferson Park, Hyde Park, Scotch Westminster, Eighth, German, 41st Street, Campbell Park, Calvary, Avondale, Tenth, South Side Tabernacle.

Congregational Churches—First Oak Park, Tabernacle (two different congregations), Cortland St., Leavitt St., Bowmanville, Second South Chicago, Covenant, Warren Ave., First, Green St., Hermosa, Porter Memorial, Bethlehem, Central Park, Brainerd, Millard, Mont Clare, Grace, Summerdale.

Miscellaneous—Chicago Commons Woman's Club, The National Temperance Hospital and Sanitarium Association, 18th Ward Council of Civic Federation, which, together with the names of the Presidents of the Union League Club, City Press Association, the Woman's Club, the Fortnightly Club, the West-

End Club, and others whose names are recorded, represent the sentiment of our intelligent and patriotic people.

The book, "READINGS FROM THE BIBLE," which received such a spontaneous general welcome and endorsement, was reviewed by educators and editors throughout the country—some bringing out one good point, others another.

A few weeks after its first appearance, on the 20th of April, 1896, a mass meeting—to which representatives of all denominations were invited—was held in the auditorium of the First M. E. Church of Chicago, for the purpose of welcoming the new Chicago Reader. Dr. M. M. Parkhurst, Methodist, presided. Rev. J. W. Fifield, Congregationalist, was Secretary. Dr. J. L. Withrow, Presbyterian, and Dr. M. W. Haines, Baptist, spoke with persuasive power and eloquence. They were followed by Dr. N. H. Axtell, Methodist, who, after reading several selections from the new book and pointing out some of its excellencies, spoke as follows:

CHAPTER XIV.

ADDRESS OF DR. N. H. AXTELL, CONCERNING MORAL INSTRUCTION IN SCHOOLS.

The diffusion of moral culture is an absolute necessity to the existence and prosperity of the State. Plutarch puts it in its broadest statement when he says, "There has never been a state of atheists." Can any historian bring an exception? There has never been a state of atheists. You may travel over the world. You may find cities without walls, without a king, without a mint, without theatres or gymnasiums, but you will never find a city without a god, without prayer, without oracles, without a sacrifice. Sooner may a city stand without foundations than a state without a belief in the gods. This is the bond of all society—the pillar of all legislation.

No state can continue existence without vigorous morals; but this is especially true of a republic, dependent upon the intelligence and morals of the individual constituents. All past history

establishes the fact that however intelligent a people may be, yet, lacking the moral element, they are unable to sustain a system of self-government, or for long an existence at all.

In view of this, the English decided in 1842 that, "The courts will not sanction any system of education in which religion is not included;" and that "a scheme of education without religion would be worse than a mockery."

Justice Shaw says, "The public school system was intended to provide a system of moral training."

Blackstone says, "Christianity is part of the law of England;" and his American Commentator adds, "We have received the Christian religion as part of the common law." The courts have so held it to be.

Webster won the Girard will case on the point, "Christianity is the law of the land." Mr. Webster says, "Statutes against blasphemy and violation of the Sabbath, and others of the same effect, proceed on this great broad principle, that the preservation of Christianity is one of the great and leading ends of government."

I ought, perhaps to answer a common mistake right here. It is, that the separation of Church and State in this country has left the State with-

out religion, or with nothing to do with religion. Organized civil society, the separation of this necessary religious impulse, this conviction of accountability to God in all relations of life, this looking for the supernatural sanction upon doing right and frown upon doing wrong—separation from this would be as un-American as un-Christian. Nothing could have been farther from the thought of the Founders of the Republic. They rather thought that they divorced a particular form of religious establishment from the State, that Christianity in its broadest fullness might enter into cordial and eternal marriage with the State. The very first amendment acts both ways.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

(1) This recognizes religion as an element here to stay. In accordance with this, in the same Constitution, is the requirement of oaths of President and others. In accordance also is the establishment of Sabbath rest, chaplaincies, etc.

(2) Religion might be impaired and injured by establishment. So it would have been, being made to include a part, a sect. Now it is broad enough to include all the Roman ideal of law, all the Jewish idea of purity, and all the Christian

idea of grace. It includes the sum of all its parts.

(3) Religion can be better administered by being free from complication with any sects or special creeds.

(4) "No law shall prohibit the free exercise of religion." Christianity as a system is recognized: for the law securing a right recognizes the legitimacy of that right. The State makes use of the moral influence of church and school, and grants immunities and guarantees, not for what the church believes, but for what of safety and progress she contributes by making men moral.

Confessedly the Bible is the text book in morals.

The heathen dammio of Hirosaki, when the school asked for the study of moral philosophy, asked, "What is that?" Being told "it is the science of right and wrong," said, "It must go in." When the question came up, "What is the best text book?" a messenger was sent to Dr. McClay; "Well, the best text book is the Christian's Bible;" it was said, "Well then, we must have that." Heathen though he was forty Bibles were secured for that school.

There are not probably in our sixty-six millions of people sixty-six who would think any child would receive hurt from hearing, "Thou shalt

not steal." "Whatsoever ye would that men should do unto you, do ye even so to them." Or, "A man's life consisteth not in the abundance of the things which he possesseth." No child forgets the parables, or the story of Joseph. How are the utterances of Isaiah or Paul caught upon the ears of infancy, and how they linger through the life, and are the last forgotten in the wanderings of old age! No book will take its place—so will say Christian, Jew, moralist, and literary critic.

How true are these words, written by a noble Catholic scholar, speaking of the uncommon beauty and marvellous English of the King James version of the Bible:

"It lives on the ear like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things, rather than words. It is a part of the National mind, and the anchor of national seriousness. The memory of the dead passes with it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

142. ADDRESS OF DR. N. H. AXTELL CONCERNING

M. Cousin, in a report upon public instruction in Germany, says:

“The general system of instruction is based on the Bible, as translated by Luther. And every man will rejoice in this, for, with three-fourths of the population, morality can be instilled only through the medium of religion. Luther’s forcible and popular translation is in circulation from one end of Germany to the other, and has greatly aided in the moral and religious education of the people.”

This wise man regrets that France had not a translation of equal merit. Levasseur, whom France has crowned with the honors of the Academy, says, “Bible reading has produced about all for popular education that has been done for France.”

If Justice Shaw is correct when he says, “The public school was intended to provide a system of moral training,” we have what is needed, except that it lacks in the line of moral training. We are told by merchants that the pupils of the schools are intellectually well qualified but not morally trustworthy. They find two hundred well qualified for accounts where there is one with sufficient integrity. Is not this the want everywhere? The heart-fear of ten thousand parents today is, not that their sons will not know enough but that they may not be quite noble, honest, Christian. They realize that the great thing is character.

It is so with the nation. It wants her millions schooled that she may have wiser men and electors, fewer disgraceful aldermen, fewer tramps, fewer crimes. In the swarms of bad men at the doors of Congress, at the kitchen doors, and in the mobs in the streets, the want is morals rather than education. And all morals are founded in religion. All religion in this country is the religion of our Bible. And if the State needs morals as much, or more than it needs intellectual education, the State must put into the school what she wants in the citizen. The school is the only place the State has to learn morals. Our fathers, who founded the government, expected to gain moral character for her citizens from her schools. And, as the Bible is the best text book of Christian principles, it should go into the schools.

Reasons accumulate with the progress of our great experiment. There is a solution of the problems arising from the conflict of classes in society, and that solution is in the principles inculcated in the Bible. It is true that we have retrograded in some social lines in twenty-five years. It is true that we are now asking for "a kingdom of love" of humanity. It is true that we should have "the springing up of a great hope," if we knew the next generation of pupils

would come out of school well taught in the principles of love and righteousness, which alone can answer the troubles of tomorrow.

Bible Reading elsewhere cannot be an adequate substitute for Bible Reading in the Public Schools.

These schools are the only manufactories of manhood and morals which the State directly controls. If special attention were given to Bible reading in churches, Sunday schools, and in families, a part only of the school children could be reached, and that indifferently. We need every help in morals, and shall not then be too safe. Then character grows by line upon line, line upon line. When and where it needs prompting it should have it. There is no time like the school time. Here minds are "wax to receive and marble to retain." Here are the temptations needing to be met by effectual call to best endeavor. Here are the mental openings, and here must be the supply. Here are expanding forces if good heaven is mixed in. Here are the incidents calling for "the word in season." Postponement is opportunity lost. You might as well say to a narrow-breasted boy at college, "Learn mathematics and Greek now, four years hence take exercise and get a pair of lungs on you." You might as well tell

the one feeding on poisons daily that it is dangerous, but after a few such years he can swallow antidotes for a year! The antidotes should go with the poisons. Even the few from homes filled with a right atmosphere should not be thrust into an atheistic atmosphere at school.

Such opportune moments shall never come to these children later. Now the Bible has a side-door entrance. Tomorrow that mind shall be a warehouse against whose doors shall be piled hogsheads of pork, tons of coal, cargoes of fish, salt, lumber, or worse—be already in the dangerous class. As Wellington pointed across a school-ground and said, "There Waterloo was won," so we point to the schools and say, "What the nation would have in her citizens she must put into her schools." The safety of the State demands the religious care of the children to save them from becoming her dangerous classes. As we educate intellect on account of the danger of ignorance, so we must educate in morals that we may be delivered from the vicious.

If it shall be said, the selections may not be well made, teachers full of other matters have not time to find the best passages, or that the Bible is too large or expensive, or not convenient for a school book, all these objections are happily re-

moved in the inexpensive, convenient, carefully chosen readings in this wonderful and beautifully printed book.

Now, it being true that—

1. *Moral culture is an absolute necessity to the existence and prosperity of the State, and that—*

2. *The Bible is the BEST text book of morals, whatever else it may be, and that—*

3. *Bible Readings elsewhere cannot be an adequate substitute for Bible Readings in the public schools, where the State undertakes to educate all her children, it follows that—*

4. THERE SHOULD BE THE READING OF THE BIBLE IN THE SCHOOLS.

As inconveniences are avoided by this book of selections, and as it is peculiarly broad, having the approval of so widely differing men, let there be a broad and general consent to its use. The Bible is always broader than sects. Its greatest and best teachings, almost all, of all grades of thought, agree to and love. Then, in agreement with its great underlying truths and healing, let us send it into our schools.

CHAPTER XV.

OPINIONS ABOUT "READINGS FROM THE BIBLE, SELECTED FOR SCHOOLS."

The following editorial from "Kennedy's Own," Minneapolis, Minn., February, 1897, shows the advance of hitherto adverse thought toward the adoption of sentiments so clearly presented in the Welcome to the Chicago Book of "Readings from the Bible."

"The long and bitter warfare that once raged around the question of Bible Reading in the public schools has ceased. The difference between Jew and Gentile, Catholic and Protestant, sectarian and secularist, have been adjusted by a stroke of genius. The inspiration came from the late Rev. David Swing of Chicago, that sweet evangel who interwove humanitarianism and religion in a grand poetic symphony, lighting the intellect as with fire from heaven, while sweeping with a master-hand the tenderest and deepest chords of our spiritual nature.

"It was Prof. Swing who in April, 1894, proposed a committee consisting of the Jewish, Protestant and Catholic bodies to compile a book of Bible selec-

tions for schools. He had remarked, several years before, that any one who would prepare such a book, that would be acceptable, would win undying fame. He said the book ought not to be large; it should be in such compass that the selections could be read over and over until they should become memorized.

"It is unnecessary for us to give a history here of the manner in which this suggestion was worked out. It is sufficient to say that it has been, and in a manner to give universal satisfaction.

"No criticism can be justly passed upon the little book of Bible selections which is now in use in the schools of Minneapolis and of other cities. The selections meet the approval and commendation of the leading clergymen of the great Catholic and Protestant churches, and of all the denominations of the latter; of the Jewish clergy; of noted secularists or non-Christians; of eminent moralists, and of literary and plain business men, who recognize the value of the Scriptures as a beacon of intellectual light and an inculcator of the basic principles which constitute the foundations of our social order.

"The book grew out of a recognition of the urgent need for better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well-being of society. This is a view not confined to the churches, for Prof. Felix Adler, a non-Christian, says in his book, 'Moral Instruction of Children,' that 'the narrative of the Bible is fairly saturated with the moral spirit; the moral issues

are everywhere in the forefront. Duty, guilt and its punishment, the conflict of conscience with inclination, are the leading themes.' And Huxley, the materialist, professed himself seriously perplexed to know how the religious feeling, which is the essential basis of conduct, was to be kept up without the use of the Bible.

"It is a lamentable fact that the active men and women of the present generation, the graduates of our schools, are for the most part destitute of an adequate knowledge of the Bible. In fact the ignorance of the majority is palpable and gross. It is gratifying to know that this serious defect in education bids fair to be corrected in the rising generation, at least in large measure, by the little book, 'Readings from the Bible,' now under consideration.

Bishop Hortsman, Cleveland, Ohio, wrote: "I have looked over 'Readings from the Bible, Selected for Schools.' It is admirably adapted for the public schools of the country."

Letters from Archbishop Elder of Cincinnati, and Bishop Northrup of South Carolina, commend the book. Dr. James M. Gray, Boston, Mass.: "I have examined 'Readings from the Bible,' with much interest, and regard it as the best publication of the kind I have yet seen. The literary form is especially attractive, particularly the titles. . . . I trust the publication may find its way into the schools where the Bible cannot go, because it can-

not but prove to be of great blessing in every way." Rev. Wm. S. Post, Chicago: "I have carefully read the Bible Selections for schools. In my judgment they have been prepared by wise and good people, who have at heart the honor and welfare of our country. . . . I would greatly rejoice to have these admirable words of wisdom introduced and read attentively in all the schools and colleges of our great and growing republic." Hon. Geo. W. Atkinson, Governor of West Virginia: "I have received a copy of the little volume published by your Union entitled 'Readings from the Bible,' and have carefully examined it. I beg to commend your thoughtfulness and enterprize in this important matter. The Bible, in my judgment, is the greatest civilizing power of the centuries, and the selections you have made from its pages, for use in our public schools, cannot fail of good results. The arrangement of these Scripture selections will prove very helpful to teachers, and impressive to the students in our schools."

Thomas B. Stockwell, State Superintendent of Schools, Providence, R. I.—"I have looked over the book of selections for daily use in the schoolroom, and consider them very well adapted to that purpose. Considering the sources from which the selections were gathered, it would not seem that there

could be any just criticism made upon the book and its use as intended."

H. R. Corbett, State Superintendent Schools, Lincoln, Neb.—"The State of Nebraska has by its laws and the regulations of the Department of Education always encouraged moral culture in its public educational system. The Bible is generally read in our schools. . . . I have examined the book entitled 'Readings from the Bible,' and regard it as one of the most important educational publications of recent times. It will certainly facilitate the introduction of Scripture Reading into many schools where such exercises have heretofore been impossible."

Henry R. Pattengill, State Superintendent Schools, Lansing, Mich.—"I am very glad to do anything I can to assist you in your laudable work. I think your 'Readings from the Bible' are very excellent indeed. I see no reason why these books should not be used in every school."

Henry Sabin, State Superintendent Public Instruction, Des Moines, Iowa.—"The great fault in the education of today is undoubtedly the tendency to crowd the intellect, and to neglect nearly everything which tends toward moral training.

"I think the selections, 'Readings from the Bible,' are most judiciously chosen, and that the book is well adapted to carry out the praiseworthy design. I cannot see how it can be objectionable to any one who has the welfare of the children at heart."

CHAPTER XVI.

THE BIBLE THE BOOK OF OTHER NATIONS HONORED IN THEIR SCHOOLS.

It is well to remember that our Nation's Book belonged to and now belongs to the civilized Nations of the World—that it is the common book of religion and morals throughout Christendom. Statesmen like Washington, Franklin, Adams, Jefferson, and Webster, tell us that Biblical thought is ingrained into the institutions of the United States. And the enlightened educators, both of Catholic and Protestant Europe, tell of the same use of the Bible in schools in Great Britain, France, Prussia, Germany, Belgium, Holland, Bavaria, Saxony, Austria, Norway, Sweden, Switzerland, and Russia, in which last named country it is said to be a maxim that “religious teaching constitutes the only solid foundation of all useful instruction.”

Lyman C. Draper, in his able paper on Moral and Religious Instruction in Public Schools, makes

quotations relating to the Bible in the schools of Europe, from which we copy as follows, M. Guizot, Minister Public Instruction in France:

“Moral and religious instruction is a work of all hours and all times. The atmosphere of a school ought to be moral and religious, and this is the only condition on which you can have moral and religious instruction in your schools. Children reach the age in which the sciences are to be studied, but in primary schools, if you lay not a foundation of morality and religion, you build upon the sand. Does not the teacher open and close the school with prayer? In teaching the children to read, is it not in the Catechism? In teaching them history, is it not that of Scripture? In a word, religious instruction is mingled with all the proceedings, at all hours, in a primary school. Take heed of a fact, which was never so brightly apparent as at this day: Intellectual culture, if accompanied by moral and religious culture, produces ideas of order and of submission to the laws, and becomes the basis of the greatness and prosperity of society. Intellectual culture alone, not so accompanied, produces principles of insubordination and disorder, and endangers the social compact.”

Professor Stowe, in his Report on Elementary Instruction in Europe, remarks: “In regard to the necessity of moral instruction, and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. I inquired of all classes of teachers, and men of every grade of religious

faith, instructors in common schools, high schools, and schools of art, of professors in colleges, universities, and professional seminaries, in cities and in the country, in places where there was a uniformity, and in places where there was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants; and I never found but one reply, and that was, that to leave the moral faculty uninstructed, was to leave the most important part of the human mind undeveloped, and to strip education of almost everything that can make education valuable; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children, to interest, to exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted repelled the thought that moral instruction is not proper for schools; and spurned with contempt the allegation, that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching; an indignation and contempt that I believe will be fully participated in by every high-minded teacher in Christendom."

Professor Stowe, speaking of the German teacher, observes: "Sometimes he calls the class around him, and relates to them, in his own language, some of the simple narratives of the Bible, or reads it to

them in the words of the Bible itself, or directs one of the children to read it aloud; and then follows a friendly, familiar conversation between him and the class respecting the narrative; their little doubts are proposed and resolved, their questions put and answered, and the teacher unfolds the moral and religious instruction to be derived from the lesson, and illustrates it by appropriate quotations from the didactic and preceptive parts of the Scriptures. Sometimes he explains to the class a particular virtue or vice, a truth or a duty; and after having clearly shown what it is, he takes some Bible narrative which strongly illustrates the point in discussion, reads it to them, and directs their attention to it, with special reference to the preceding narrative."

"Nothing," said Horace Mann, "receives more attention in the Prussian schools than the Bible. It is taken up early, and studied systematically. The great events recorded in the Scriptures of the Old and New Testament; the character and lives of those wonderful men, who, from age to age, were brought upon the stage of action, and through whose agency the future history and destiny of the race were to be so much modified; and especially those sublime views of duty and of morality which are brought to light in the Gospel, these are topics of daily and earnest inculcation in every school. To these, in some schools, is added the history of the Christian religion, in connection with contemporary civil history. So far as the Bible lessons are concerned, I can ratify the strong statements made

by Prof. Stowe, in regard to the absence of sectarian instruction or endeavors at proselytism,"

Lord Brougham, in pleading for a system of national education for England, exclaimed: "Shall we, calling ourselves the friends to human improvement, balance any longer upon some party interest, some sectarian punctilio, or even some refined scruple, when the means are within our reach to redeem the time, and to do that which is most blessed in the sight of God, most beneficial to man? Or shall it be said that, between the claims of contending factions in Church or in State, the legislature stands paralyzed, and puts not forth its hand to save the people placed by Providence under its care, lest offence be given to some of the knots of theologians who bewilder its ears with their noise, as they have bewildered their own brains with their controversies? Lawgivers of England! I charge ye, have a care! Let us hope for better things. Let us hope it, through His might and under his blessing who commanded the little children to be brought unto Him, and that none of the family of mankind should be forbidden; of Him who has promised the choicest gifts of his Father's kingdom to those who in good earnest love their neighbors as themselves."

Hon. Thomas Wyse, who was, a few years since, a distinguished Roman Catholic member of the British Parliament, in his work on Education Reform, thus expresses himself on this point: "What is true of individuals is still truer of societies. A reading and writing community may be a very vicious com-

munity, if morality (not merely its theory, but its practice,) be not as much a portion of education as reading and writing. Knowledge is only a branch of education, but it has too often been taken for the 'whole.'" "When I speak of moral education," continues Mr. Wyse, "I imply religion; and when I speak of religion, I speak of Christianity. It is morality, it is conscience *par excellence*. Even in the most worldly sense it could easily be shown that no other morality truly binds, no other education so effectually secures even the coarse and material interests of society. The economist himself would find his gain in such a system. Even if it did not exist he should invent it. It works his most sanguine speculations of good into far surer and more rapid conclusions than any system he could attempt to set up in its place. No system of philosophy has better consulted the mechanism of society, or joined together with a closer adaptation of all its parts, than Christianity. No legislator who is truly wise—no Christian will for a moment think—for the interests of society and religion—which are, indeed, only one—of separating Christianity from moral education."

Mr. Wyse observes again: "In teaching religion and morality we naturally look for the best code of both. Where is it to be found? Where, but in the Holy Scriptures? Where, but in that speaking and vivifying code, teaching by deed, and sealing its doctrines by death, are we to find that law of truth, of justice, of love, which has been the thirst and hunger of the human heart in every vicissitude of

its history? From the mother to the dignitary this ought to be the Book of Books; it should be laid by the cradle and the death-bed; it should be the companion and the counsellor, and the consoler, the Urim and Thummim, the light and perfection of all earthly existence."

Hon. J. B. Meilleur, late Superintendent of Education for Lower Canada, thus remarks: "As the moral and religious department of education has become matter of discussion, and some have proposed that we should limit our teaching in our schools to the ordinary acquirements of science, without troubling ourselves with religious education, I consider it my duty to protest in this place against the fatal tendency of such a system. The aim of education is to render men perfect, and to qualify them to fulfill their duties towards God, towards their families, towards society, and towards themselves. Every system of education having a different object would be subversive of the great principles on which society is based, and without which a nation could never be strong, or great, or prosperous. Every system of national education ought to be, above all, moral and religious, without which we could not have a well ordered society."

That all people may have the ability to read and obey the Bible intelligently and lovingly, is a prime object sought for by patriots throughout Christendom; hence the watchword in them all is—The People's Book in the People's Schools.

CHAPTER XVII.

THE NATION'S BOOK IN THE NATION'S SCHOOLS.

School Boards and Educators who, with self-denying, patriotic impartiality, seek the best interests of their pupils, form a mighty army, winning for our nation brilliant and priceless victories of peace, and should receive not only the honor accorded to heroes but also the cooperation and aid of the patrons of public schools.

The Bible has been to our educational officers teachers and pupils like the decision of an infallible supreme court, always on the side of reason, justice and victory, whenever appealed to for practical guidance. It is the supreme classic in knowledge of every sort and the foundation of National prosperity, morality and religion. The removal of such a power from the schoolroom is a blot on modern civilization. But if the Bible is to find a congenial atmosphere in the school it must be read and appreciated in the home. The adult population of our homes, hamlets, vil-

lages, cities and states, must read it as a whole, master it in outline every one, two or more years. This thought seems to be afloat. In some localities Bible reading is popular. Why should not the Sabbath of the whole Nation be devoted to Bible reading and study? Such a custom changed the face of England once, and it can make American moral deserts blossom with light and love. Will the clergymen and their people come to the front in this patriotic endeavor? One with whom I am acquainted with his camera makes his own slides, illustrating Bible reading with stereopticon views; another, with a large blackboard, a quick, well-trained hand, and a thorough knowledge of the Word, instructs and delights thousands of the learned and the unlearned. All can show their love for our Nation's book by reading it, by selecting it as a gift in an attractive binding and print. All the ideal in our civilization, so superior to preexisting systems, comes from it. Ingratitude toward it is base, is criminal. What can be said of one who disowns faithful parents? How great stupidity, vanity or sin: but more pitiable is one who disowns the Bible, with its marvellous teachings.

Contrast the people of Bible lands (after making reasonable deductions for their many defi-

ciencies) with those nations which have not the Scriptures. Think of the abiding places, haunts unworthy of the name of home in Bibleless lands, too often filled with discomfort, sickness, misery, poverty, deceit, ignorance, violence, and tyranny; where indulgence in sensuous pleasures, childish amusements, and the gratification of carnal appetites are the base amelioration of the people's woes. Witness their parades, the ultimatum of their highest ideals, with gorgeous trappings, fantastic idols and effigies, rattles and monotonous music, dances and deluded wretches suffering self-inflicted torture. Place all this, together with their national inferiority and helplessness in contrast with the Inventions, Commerce, Science, Art, Learning, Political Influence, Philanthropy and Religion of Bible Nations, and remember that the impetus in every desirable activity may be traced to the Bible as its source, and a just conception of Bible power appears.

The Nation's Book; the chief study and guide of life; with unflagging interest cherish it. Let these pages call to your remembrance its worth. They have reviewed many facts concerning it. Pass them along, and add others to the number as they go.

1. The Bible is the Nation's Book.
2. Reading it in schools does not make school

buildings places of worship, nor turn teachers into ministers of religion. It rather makes them true to the highest interests of the civil power that employs them.

3. The question of version surely may be reconciled.

4. It contains the Nation's standard of morals, and her most important interests demand its use in her schools.

5. Decisions of Supreme and other courts are almost universally favorable to Bible reading in schools. Proofs of this are found in the records of the Supreme Courts of Maine, Massachusetts, Illinois, Iowa, and West Virginia.

6. Our National Constitution and other State papers illustrate the fact that knowledge of the Bible is essential to the proper instruction of the pupils of public schools in civics.

7. The degradation of the Bible from the position that it has always held in this country to a place on a par with the sacred books of other civilizations, would be narrow, discourteous, and disloyal to the State's highest interests. While our government is wholly separated from any and every church establishment, Biblical religion, in its broadest fulness, has entered into indissoluble and perpetual union with the life of it.

8. The Bible is entirely non-sectarian, being interpreted in all its generally accepted versions, with a desire to give the correct meaning of the original.

9. Minorities, opposed to Bible reading, should be treated in a courteous, conciliatory manner, but they should not oppress conscientious majorities, and, in opposition to long established usage and law, change our government from a republic, in which majorities rule, concerning Bible reading as well as on other subjects, into an aristocracy or despotism. It was for the fullest protection of the interests of minorities, as well as for the good of majorities, that the book, "Readings from the Bible," was so diligently prepared, with such care and deliberation, and revised by persons looking at the subject with an especial desire to protect the wishes of minorities.

10. The book, "Readings from the Bible," has removed from candid critics and objectors, all just reason for opposing Bible reading in schools. It should occupy a place in them where conditions for using portions selected by other methods are unfavorable.

11. In the light of these facts the exclusion from public schools of Bible reading for instruction in literature, civics, public and private mor-

ality, and good citizenship, should be prohibited by State and National law and usage.

12. An amendment to our National Constitution, for the purpose of more perfectly guarding our civil fabric against the inroads of sectarianism, should not fail to state explicitly that the Bible has the right of way in all public schools, and other State and National Institutions.

13. No land possesses higher ideals of life than the United States, and hence none makes more strenuous demands of its citizens for high character. It charges them not to despise and sell their birthright for temporary advantages (messes of pottage) even when weary in the greatness of the way. Its demand is—**RIGHTEOUSNESS FOR EVERY HUMAN BEING.**

14. School officers should be selected not only for cleverness in books but also for their positive and aggressive ability for lifting pupils to heights of patriotic virtue.

15. Educators should be encouraged by legislative, judicial and executive bodies and officers, and by citizens generally, as well as by their love for the children and their country, to cultivate with precision and vigor the education of their pupils in morals.

16. This is to be a constantly recurring duty,

for year by year a new generation comes forward for instruction.

17. All pupils should be taught to memorize the words of that crowning provision of the 3rd article of the immortal Ordinance of 1787, and often to repeat it.

18. Catholics, while maintaining that children should be thoroughly instructed in the doctrines of their church, still regard Bible reading in public schools as far better than its exclusion from them.

19. Hebrews and churchless people also join with Christians of every name in promoting the moral instruction of children in public schools by impressing upon them the practical teachings of the Bible relating to citizenship and scholarship.

20. The keenest, truest persons, who merit the gratitude of the people, have been brought by the influence of the Bible to a state of mind that could make their great usefulness possible.

21. Disaster threatens and ultimately overtakes communities where the Bible is not loved and obeyed.

22. Leaders of thought for centuries past have verified these or similar facts. Hence—

23. The historical, poetical, and pre-eminently the practical portions of the Bible, with peren-

nial love and patience, should be engraved on the minds of the children throughout the length and breadth of our glorious land.

Lay State foundations broad and strong:
Cement with love and cheer with song.
We're brave to bless, and strong to rule,
While the Nation's Book guides the Nation's school.

Most favored of the human race
Are they who prize this gift of grace.
In this glad land the watchword rules—
Keep the Nation's Book in the Nation's schools.

PART SECOND.

TRIBUTES TO THE BIBLE

AND TO

BIBLE SELECTIONS FOR SCHOOLS,

BY A FEW OF THE

LEADERS OF THOUGHT OF OUR COUNTRY.

BEHOLD FOR YOURSELVES.

“Many and eloquent are the tributes to the Word of God by the most prominent people in every walk of life. But how impossible in this case is exaggerated praise. A golden sunset, a calm expanse of ocean, the cerulean skies, and the more transcendent sacred Scriptures, beggar description; and the most one can do is to say to inquirers, Behold for yourselves. The faculty of sublimity in the human soul finds its counterpart in the wonders of the natural and supernatural. What is needed to induce profound appreciation, even in tenderest minds, is wise and patient direction in personal experience. Nothing is more important, or more certain to result well, than for a

faithful parent or a competent teacher to lead growing minds to an apprehension of the wonders of the Creator's works as outlined in the nineteenth Psalm. How utterly defective is the training that stops midway in that Psalm! Such an education is top-heavy, being a recognition of the great without while the deep within is ignored. The Bible is the one and only guide Book for the soul, and its restoration to the rightful place at the head of all other books, whether educational or devotional, will mark another era worthy of the spiritual intelligences which throng our schoolrooms."

E. BLAISDELL WYLIE,

Chicago, Ill.

ITS MATCHLESS INFLUENCE ON HUMAN HEARTS.

"The Bible needs no external proof of its divine character and authority. It is its own best interpreter, and proves its authenticity by its matchless influence on human hearts. It is not only the great Book of Religion and Morals, but it is at the same time the richest literary heritage of all ages."

CHARLES C. BONNEY,

Originator and President of the World's Congresses,
Columbian Exposition.

"I fully endorse the opinion of Mr. C. C. Bonney regarding the Bible."

N. S. DAVIS,

Late President International Congress of Physicians,
Dean of Faculty N. W. University Medical School.

BIBLE STUDY.

CARDINAL'S RESIDENCE,
BALTIMORE, MD., May 23, '98.

"In reply to your letter of May 18, the Cardinal begs to say that there is an article on Bible Study in his latest book 'The Ambassador of Christ,' which you are free to make use of."

WM. T. RUSSELL, Sec'y.

"The Word of God is an inexhaustible treasury of heavenly science. It is the only oracle that discloses to us the origin and sublime destiny of man, and the means of attaining it. It is the key that interprets his relations to his Creator. It is the foundation of our Christian faith and of our glorious heritage. Its moral code is the standard of our lives. . . .

"Viewed as an historical chronicle it is the most ancient, the most authentic, the most instructive and interesting record ever presented to mankind. It contains the only reliable history of the human race before the Deluge, embracing a period of more than fifteen hundred years. . . . The Decalogue is seven hundred years older than the jurisprudence of Lycurgus, two thousand years older than that of Justinian, twenty-seven hundred years older than the Magna Charta, thirty-three hundred years older than the Code Napoleon, and almost as many years older than the American Constitution; and yet the Decalogue is better known today and more generally inculcated than any laws ever framed by the hand of man.

"It is an historical monument that has remained impregnable for thousands of years, and has successfully withstood the violent shocks of the most formidable assailants. There is not a single arch or column or keystone in the sacred edifice that does not show some marks of a foreign or domestic assault. But there it stands as firm as the Pyramids, unshaken and unruined by the upheavals and revolutions of centuries.

"There is scarcely a notable incident recorded in Scripture that may not serve as a text for some moral reflection. . . . There is not a single virtue that is not embellished by the luminous example of some patriarch or prophet, or apostle, or king, or matron, in the sacred book. . . . While those great luminaries shine forth like stars in the firmament, guiding the wayfarer in the path of rectitude, the lives of others recorded in Holy Writ, who had fallen from their high estate, serve as beacon lights, warning us to shun the rocks which occasioned their destruction.

"They who have read the speeches of the leading English and American statesmen and orators cannot fail to observe what frequent use some of them have made of Scriptural passages. Biblical parables and historical allusions, allegories, precepts, maxims, and other striking phrases from the Old and the New Testament were freely employed to illustrate and adorn their discourses. The Earl of Chatham and Lord Brougham, Patrick Henry and Daniel Webster were indebted for their richest thoughts

to the pages of Holy Writ. In a single speech of Webster, I counted over a dozen references to the Word of God. One of his finest perorations is a paraphrase of the one hundred and thirty-eighth Psalm.*

. . . Dr. Johnson once read to some friends in London a manuscript copy of a pastoral story. They were delighted with the narrative, and desired to know the author's name. Imagine their surprise when he informed them that it was an ancient document written 2,500 years before the discovery of America; in fact that it was no other than the book of Ruth. Had it been composed by an English author of note selections from it would have found a place in our choice classical literature. But the Bible should be read from a higher motive than for the sake of its style. . . .

"The Ark of the Covenant was carried by the Hebrew people with great reverence because it contained the tables of the law, a portion of the manna, and other emblems of God's mercy. With what awe and devotion should we not handle the ark of the Bible, containing the commandments and the spiritual manna of the Gospel, which have nourished millions of souls for centuries."—From "The Ambassador of Christ," by James Cardinal Gibbons.

A MOTION TO RETURN TO PAGANISM.

"The Bible is the fountain and source of all the real civilization on the globe. There is no liberty, no security, no intelligence, no purity, no humanity

* 139th according to the Hebrew version.

where it is unknown. The music, art and oratory of the world have their highest inspiration in the Word of God. The proposition to banish it from education is a motion to return to paganism."

CHARLES A. BLANCHARD,
President, Wheaton College.

AN ACCUMULATION OF GREAT GOOD TO THE NATION

"It is not difficult to see that there must be an accumulation of great good to the Nation in setting the Bible ideals before all the Nation's youth in all the years of their immaturity."

GEORGE A. GATES,
President, Iowa College.

WOMAN'S RIGHT.

OFFICE OF STATE SCHOOL COMMISSIONER,
ATLANTA, GA., May 16, 1898.

"I very heartily approve of the interest that the good women of America are taking in the cause of public education. . . .

"The women of this country have a right to demand that the Word of God shall be used as a text book in the schools where their children are trained. If this is to be a Christian nation we must embody the life of Christ in the life of the Nation while the children are at schools. I am glad to say to you that in Georgia we have put a law upon our statute books, which says, The Bible shall not be excluded from any one of our schools. In nine-tenths of the schools of this State, we have some kind of religious

observance every day, and in many of our schools the Bible is used as a text book."

G. R. GLENN,
State School Commissioner.

RELIGIOUS EDUCATION should Begin with the First Steps and Proceed with the March of Years.

EPISCOPAL RESIDENCE, 114 BROAD ST.,
CHARLESTON, S. C., 7th Dec., 1897.

"Of course I very gladly subscribe to what His Eminence and Archbishop Keane have written with regard to The Readings from the Bible for schools.

"On the principle of 'half a loaf being better than no bread,' I appreciate the fact that this is a step in the right direction, though a very short step in the path of religious education, which should begin with the first steps of childhood and proceed with the march of years to the end of the long journey.

"I certainly think such a presentation of Bible truths and lessons far preferable to opening the whole book to the eager eyes and unformed intellect of youth. Histories of the Old Testament, written indeed 'for our instruction,' should, like any other lesson, be taught by a prudent teacher, and not the 'naked truth' be offered to the impressionable palates of children; and the warning of St. Peter ought to awe even the learned in approaching the profound mysteries enveloped in imperfect human words."

BISHOP H. P. NORTHROP.

IMPERATIVE NECESSITIES.

May 16, 1898.

"Moral instruction in the schoolroom should be emphasized each school day by every teacher in the land. Mental without moral development is one-sided, and if made exclusive only prepares the evil-minded for greater mischief. Moral restraints and moral instruction are imperative necessities for the full and proper development of the youthful mind and heart, and the proper use of the Bible is the best means to secure such development."

W. D. MAYFIELD,

State Supt. Education, Columbia, South Carolina.

HIGHER LIFE.

"From an educational point of view the Bible has done more to mold the human race than all other books combined. In view of the light which its pages shed upon the best literature of the English language, upon the deepest problems of human existence and human destiny, and upon everything that pertains to higher life, it richly deserves to be called the Book of books."

N. C. SCHAEFFER,

State Supt. Public Instruction, Harrisburg, Pa.

THE BIBLE TO BE STUDIED.

May 20, 1898.

"I regret greatly the ignorance which generally prevails concerning the Bible, and sympathize with all efforts to make it better known, but I wish the Bible to be studied rather than read, and to have it studied under the guidance and supervision of gen-

uine Bible scholars, men who in this country are represented by President W. R. Harper of the Chicago University, Prof. Paul Haupt of Johns Hopkins University, and a great number of Europeans—Küen, Wellhausen, Cornill, and other scholars not less known in the scientific world.”

PAUL CARUS,

Editor of *THE MONIST* and *THE OPEN COURT*.

AN IMPERIAL POWER FOR THE NATION'S SCHOOLS.

May 25, 1898.

“The Bible is not simply a thesaurus of charming allegories, of beautiful poetry, of realistic descriptions, of reliable history, of wonderful truths and marvelous prophecies, but it is the greatest and grandest revelation of human life and destiny. Furthermore, all laws that protect, all charity that blesses, all morals that preserve, all religion that sanctifies, emanate from and depend upon this sovereign Book. It is the inspiration of all good literature, the enunciation of the principles of all good government, the most potent factor in all good civilization, and the bedrock of all good society; hence it challenges our consideration, study and devotion. May its imperial and regenerating power pervade the Nation's schools.”

MASON S. STONE,

State Supt. Public Instruction, Montpelier, Vt.

THE TRUE IDEA OF GOD AND DUTY.

June 3, 1898.

“Your Selections from the great Hebrew and

Christian classics, in which alone of all the writings of antiquity there was presented a true idea of God and Duty, have been made with excellent judgment, and can be heartily commended to the teachers of the country."

EDWARD BROOKS,
Supt. Public Schools, Philadelphia, Pa.

TEACHINGS ESSENTIAL IN SCHOOL INSTRUCTION.

June 4, 1898.

"The selections published under the title, 'Readings from the Bible, Selected for Schools,' are of such a character that no one could raise any valid objection to them or to the teachings therein contained. Many of the selections represent the highest type of literature, and inculcate teachings which are an essential part of school instruction."

A. G. LANE,
Supt. of Schools, Chicago, Ill.

A PROMOTER OF PURE SPEECH AND CHARACTER.

June 2, 1898.

"The Bible is the best example of pure English in our literature. It should be read to children every day and read by them. Its style should be studied, its phraseology should become familiar to the young, and they will be influenced all their lives by this greatest of books, both in their speech and in their character."

LOGAN D. HOWELL,
Supt. Public Schools, Raleigh, N. C.

THE UPLIFTING POWER OF THE SACRED SCRIPTURES.

May 23, 1898.

"I have read carefully your compilation of 'Readings from the Bible, Selected for Schools.' The names of the 'Editorial Committee,' under whose approval the book is issued, gives one an assurance in advance, which the selections fully justify, namely, that sectional and denominational differences have been so well considered as to leave little or no room for criticism from the sectarian stand-point. It is my deep conviction that this book, or one similar, carrying in it the uplifting power of the Sacred Scriptures in their influence upon the mind and heart of man, should be adopted in our public schools."

LYMAN J. GAGE.

Secretary of the Treasury, U. S. A., Washington,
D. C.

A LASTING INFLUENCE.

EXECUTIVE OFFICE, SALEM, OREGON,

May 28, 1898.

"I have examined your Readings from the Bible with much interest and pleasure. I regard it as a book of much merit and excellent purpose. Its selections are elevated in sentiment, weighty and admirable in substance, of marked purity of diction, and of great literary excellence. Nor is there anything in them to offend the religious sensibilities of the most fastidious churchman or dogmatist. I assure you that I approve of the purpose of your 'Readings,' and believe that they will exert a whole-

some and lasting influence in favor of morality and virtue."

WM. P. LORD,
Governor of Oregon,

IN OUR SCHOOLS, IN OUR HOMES, IN OUR HEARTS.

May 17, 1898.

"I am in receipt of 'Readings from the Bible, Selected for Schools,' and am well pleased with it. Its selections are good and suited to the minds of children, and do away with some objections that some people have to the reading of the Bible in our Public Schools. . . .

"I am heartily in favor of placing the Bible in our Public Schools—the whole Bible, for several considerations: first, it is the best literature in any language. . . . And then the Bible covers the ground of ancient history covered by no other book in the world. If we are to teach perfectly Ancient History the history of the Bible must be taught. But above all these reasons, high as Mt. Blanc is above the sea, is the morality taught in the Bible. . . . We cannot develop a perfectly rounded-out educated child without teaching the Bible. Let us have the Bible—the whole Bible—in our schools as well as in our homes and in our hearts."

LOUIS N. B. ANDERSON,
State Supt. Public Instruction, Boise City, Idaho.

TRANSFORMATIONS.

"During many years of labor in public as well as in mission schools I have made constant use of care-

fully selected Bible texts in shaping the lives and awakening the consciences of the pupils under my care. I have thus witnessed transformations that have made my heart glad. I welcome most heartily any effort that has for its object the magnifying of the Word of God."

PAMELA A. HAND,

Formerly of the New West Education Commission.

EDUCATION OF THE STATE.

July, 1897.

"If the State has the right to provide self education it has the right to provide all the elements necessary to train the children in justice, mercy, purity, goodness, faith, hope and love. . . .

"We have agreed that we may learn something of the language and literature and history of every other people, but we must learn nothing of the language of the literature and history of the Hebrew people. We may study the laws of Solon, but we must not study the laws of Moses. All other literature, all other history, all other laws your teachers may use, but not the history of the institutions and laws and literature which come most closely home to us. It is true that these laws concern us more than the laws of the Greeks and Romans; it is true that this race instituted popular suffrage; that it was the first race that maintained no standing army; that it was the first to make provision for the education of all the people; that it was the first to form separate states into one nation; and to whose schools

we can trace ours, as you can trace the oak to the acorn."

DR. LYMAN ABBOTT,

From Address before Nat'l Education Association.

MORAL INSTRUCTION THROUGH BIBLE READING.

Nov. 12, 1897.

"Although the Bible is the source of religious instruction and inspiration for great numbers of people, the reading of the Bible in public schools is not to be regarded as an act of public religious worship. For, under our form of government, it is no part of the State's function to maintain religious worship or to give religious instruction. But it is a part of the State's function to promote moral instruction; and this our own Commonwealth has chosen to do, in some measure, by requiring the reading of the Bible in all public schools. Evidently, therefore, teachers, in making their selection of Scripture to be read, should carefully avoid passages which might draw into discussion the tenets of any particular religious sect or denomination. With proper care on this point, the so-called religious difficulty need never arise.

"The lesson from Scripture can often be reinforced by selected passages of poetry or prose from other books, read or recited by the teacher or by the pupils. And singing can be used to the same end. If each day's work can begin with thoughts and feelings raised towards the higher modes of expression through the influences of the morning exercise, the whole life of the school and the total effort of

the teacher will be crowned with the richest fruitage."—From "Our School Work," by EDWIN P. SEAVER, Supt. Public Schools, Boston, Mass.

THE WORLD'S BOOK IN THE WORLD'S SCHOOLS.

May 10, 1898.

"Mature reflection, covering many years, has caused me to conclude that the most powerful factor in the civilization of the world is the Holy Bible. Its teachings have made human life happier and longer and better. It has broadened the outlook and bettered the life of every person who has gauged his or her conduct by its precepts. It has pulled the arrogant and bigoted individual downward, and lifted the humble and lowly upward. It has overthrown despotism, has broken the chains of slavery, and has sapped the very foundations of tyranny and oppression. No other influence has so touched mankind on every side, and has so effectively lifted the world to higher heights of intelligence and usefulness as the inspired Word of Almighty God. It therefore seems to me that he who attempts to rule the Bible out of our schools is an enemy to his own soul as well as to his fellow man—especially if it is not used in a doctrinal, sectarian or denominational sense by the teachers of the public schools. No teacher should be allowed to do more than simply read the Bible to his or her pupils without note or comment, and to this no one, in my judgment, ought to object.

"Believing as I do that there is no other book so potent for good among all classes and nations and

peoples as the Word of God, I commend it as a text book in all schools, colleges and universities in this and all lands, and earnestly and heartily indorse the course that you have taken in the work that you are doing to make the world better and broader and nobler and grander."

GEO. W. ATKINSON,
Governor, West Virginia.

THE HIGHEST CLASS OF PATRIOTIC DUTIES.

Hon. Simon Greenleaf, Law Professor in Cambridge University, Massachusetts:

"Our republican institutions have been the admiration of intelligent men of all nations, both for the profound wisdom exhibited in their construction, and for the success with which they have been administered. But it should never be forgotten, that those foundations were laid by men trained with the Bible in their hands, as their household book and the book of their common schools, and early taught to hold its precepts in deep reverence as the rule of their conduct in after life. This made them what they were, and led our nation to its present height of prosperity and renown.

"I am deeply convinced that the continuance of these blessings, and the happiness of the people, will depend mainly on the degree in which the Holy Scriptures are familiarly studied and known, and held in reverence by each member of the community. The distribution therefore of the Bible, and its introduction into all the schools, belongs to the highest class of patriotic duties."

SCRIPTURE SHOULD BE MEMORIZED.

"We do not know the Bible well enough. . . .
If the words of our favorite poets are of so great an educational as well as moral value, how infinitely greater the influence upon our lives of the 'Divine Word' were it really in our possession."

MRS. JULIA A. DILLON,
Chairman, Educational Department, Catholic Woman's National League.

THE FOUNDATION AND FRAMEWORK OF JURISPRUDENCE.

"Today the land of Bibles is the home of science and the foster parent of art. It is the birthplace of pure patriotism and the refuge of the oppressed. 'Thou shalt love the Lord thy God and thy neighbor as thyself.' This one simple sentence is a grand compendium of both law and morals. All the volumes of jurisprudence that man has compiled sink into insignificance before it."

MRS. ELIZABETH A. REED, A. M., L. H. D.,
Member of the Royal Asiatic Society, Author of Hindu and Persian Literature, Primitive Buddhism, etc., etc.

A TESTIMONY TO THE BIBLE:

TO ITS IMPORTANCE, PURITY, SCIENCE, MORALITY, DEVOTION,
AUTHORITY, ANTIQUITY, UNITY, TRUTH, CHARACTER, AND
LOVE-DEVELOPING POWER.

June 9, 1898.

"A Book which contains the Gospel of John, which Schaff called 'the most important literary production ever written by man;' a Book which has

given to mankind all the pure and strong and vigorous monotheism now prevailing in our race, among nations as diverse as those who dwell in Scotland and those who dwell in Arabia; a Book whose prolonged history was a manifest prophecy of the Messiah, culminating in the matchless person and teachings of Jesus Christ, and through whose record there runs by the side of human sin the current of divine redemption; a Book which opens with creation's story, written long before the birth of science, and conformed to that theory of development from the simple to the complex, and from the lower to the higher, which science now wears as its most lustrous crown; a Book which deals with those stories of the earth's origin and of the earth's destruction by a deluge in such a way as to demonstrate its moral superiority above the other traditions and accounts which have been left to us; a Book which has furnished in its Psalms, written more than two thousand years ago, the one devotional volume most acceptable to the enlightened nations of today—those Psalms on which John Bright declared he would be content to stake the question whether there is or there is not a Divine revelation; a Book which has furnished mankind the authority for that Sabbath of rest, without which civilization would rapidly sink into physical decay and moral barbarism; a Book which through its flaming insistence on righteousness, its doctrine of retribution, its disclosures of the Christ, and its opposition to the degrading and downward tendencies of sin; a Book which by its influence is lifting great portions of our

race into a better manhood, and which carries on the forefront of its Gospel the priceless truth of immortality, making our earth, in spite of its sorrows and transgressions, the suburb and gateway of celestial life—shines so pre-eminently that many Christians feel disinclined to bring it into comparison with other sacred writings.

“Robertson Smith has said, ‘We have no need to go outside of the Bible history to learn anything of God and His saving will toward us.’ Because the Bible alone is sufficient, it seems to us that it will ultimately supplant other sacred literatures. Unlike them it is unified by a divine purpose, a historic continuity running through it all, The various books in the library of our Scriptures are held into oneness by the prophetic character of the older volumes and the historic consummations of the latter. Or we may find the unity of the Scriptures in the progressive ethical development which culminates in Jesus Christ. Or we may say that the Bible is unified by the revelation of the kingdom of God which runs through its pages. Or, looking at the Scriptures as a history of redemption, we may say that Christ is the unifying principle of this multiple volume, and that from Abel’s altar to the coronation of the Lamb there is a gradual and glorious progress of redemptive disclosure.

We may find in it the truths which are cherished by all earth’s sages and saints—the best which Socrates and Seneca gave to Greek and Roman, and every higher principle and precept of the Koran, and all that is true in every cherished writing of Indian

philosopher and poet and moralist; but far more than this it is distinguished from other literature, as one has written, 'Because the noble truths which exist everywhere as scattered fragments are here to be found purified and centralized, even as the silver from the earth is tried and purified seven times in the fire.' The doctrines which the human mind and heart have guessed at, and it may be, involved in much of error, are found in the Scriptures freed from all weakness and defilement. The Biblical teachings in regard to God and immortality, incarnation and the atonement, bear the brightness of celestial truth.

"What a wondrous ennobling power this Book has had over all willing to receive it! What we call Puritanism was one of the greatest efforts ever made to get the Bible enshrined into social law and national habits, and to it are due the liberty and purity of English-speaking nations. Even conservative Oxford, from her chair of history, has said that England's progress for two hundred years, on its moral and spiritual side, was due to Puritanism. The idolatrous Malagasy gets the Bible into his heart, and suffers death by torture rather than surrender it or his faith in it. Professor Drummond goes to Africa, and finds illustrations of Christian character among newly-converted believers in God's Word which appear to him among the finest in the world. A native preacher, holding up a copy of the Scriptures before some of the Christian inhabitants of the South Sea Islands, exclaims, 'This is my resolve: the dust shall never cover my Bible, the

moth shall never eat it, the mildew shall never rot it—my light and my joy!’ And late in his life the all-accomplished poet and philosopher, Coleridge, who had ranged so widely through literature, withdrew from his usual studies, and took with him in his travels only a small English New Testament, saying to his friends, ‘I have only one Book, and that is the best.’

“But we may believe with Ewald, that ‘in the New Testament is all the wisdom of the world,’ and with Sir William Jones that ‘in the Bible are more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written,’ and yet not discover that the chief secret of the Bible is not truth so much as life, or rather life through the medium of truth. It appears to possess or to be accompanied by a divine energy working unparalleled miracles. Even sceptics are impressed by it. One who sees no difference worth mentioning between the theology of Christ and the theology of Mohammed, wrote not long since in the *Fortnightly Review*: ‘Look at what Christian missionaries have done in the Pacific Islands, New Guinea, and Madagascar. In that latter island British evangelists really fought out the battle of civilization without costing a penny or a drop of blood to any European government. The same work is in its inception in the center of Africa. Who first put steamers on Lakes Tanganyika and Nyassa? Who

first explored the great affluents of the Congo? A little steamer of the Baptist Mission Society.' This materialist has no sympathy with the motive forces which are back of Christian missions, but as a political economist he is glad in the interests of education and civilization to encourage the work of a Biblical Christianity. 'China and Japan may send delegations to America to study our ways and take back the force of our institutions and models of our industries, but one missionary will do more to start the living currents of civilization than all the delegations, simply because he begins further back in his teachings, and awakens conscience and the sense of selfhood and the dignity of human nature. He goes to a nation with the Bible in his hand, a simple and pathetic figure, less than a drop in the ocean, but he sinks in the depths only to reappear in some other form—the Bible has grown into a charter of freedom and of true national life. He seems to be doing little, but like the Norse god, who drained his drinking horn, and lo! the sea was narrowed, he often finds himself in the midst of results miraculous and great.' Always and everywhere the Bible brings life; its principles, which are universal, touch the springs of love and hope and fear, and are in the greatest contrast with any system which 'fills the whole course of life with punctilious minutiae of observances.'"

REV. JOHN HENRY BARROWS, D.D.,

Chairman Parliament of Religions, World's Columbian Exposition.

IT IS PRECIOUS.

20 May, 1898.

“To the Christian the Bible is precious as containing the history of his religion; the biography of his Saviour; the revelation of that redemption on which he rests his hopes of pardon and immortality; and as being his infallible guide of faith and life.

“To the moralist it is precious as setting forth the highest ethical standard that the world has ever known.

“To the patriot it is precious as the fundamental charter of human rights; as laying down those principles that have resulted in government by laws instead of by personal will, in the largest freedom of each consistent with the good of all, and in the complete separation of church and state.

“To the humanitarian it is precious as giving him both the rule and the inspiration of his life—both the incentive and the ability to do unto others as he would have them do unto him.

“To the literator it is precious as containing the finest specimens of exalted poetry and of eloquent prose to be found in the entire range of human thought embodied in human speech.

“To the artist it is precious as affording the noblest subjects, whether for brush or chisel, as every great gallery of the world abundantly testifies.

“To the educator it is precious for it reveals to him the high destiny of the immortal spirits with whom he deals, and elevates his work from the hard

drudgery of a daily routine into an essentially divine ministry.

“To the laborer on farm or in mine or in factory it is precious as leading him into paths of industry, sobriety and thrift, and showing him how to be content even in narrow circumstances.

“To the employer of labor, the capitalist, manufacturer, merchant, banker, it is precious as teaching his responsibility of stewardship, and how to discharge it to the satisfaction of his conscience and the good of his fellow men.

“To the husband and father it is precious as having given him wife and children, not as slaves or playthings, but as equals and companions.

“To woman it is precious as having disclosed her full equality with man, given her civil rights, opened before her innumerable avenues of industry, usefulness and distinction, while preserving intact her unique and incomparable sphere of motherhood.

“To the children it is precious for it may be said to have as truly discovered them as Columbus discovered America—bringing to light their rights, defining their duties, revealing their infinite possibilities of loving and being loved.

“To even the dumb animals it is precious—how one longs to have them know the fact!—for through its gentle ministry even they are coming into their rights, and shall yet be treated with the kindness due to all God’s creatures.

“To the whole creation, groaning and travailing together in pain until ‘now,’ the Bible is precious as at once the promise and the means of ultimate

redemption from sin and pain and death into immortal peace, freedom and joy.

REV. TENNIS S. HAMLIN, D.D.,
Pastor, Church of the Covenant, Washington, D. C.

IT SHALL PROSPER.

“As the rain cometh down, and the snow from
heaven,

And returneth not thither but watereth the earth,
And maketh it bring forth and bud,

That it may give seed to the sower and bread to
the eater:

So shall my word be that goeth forth out of my
mouth:

It shall not return unto me void, but it shall accomplish that which I please,

And it shall prosper in the thing whereto I sent
it.”

HOLY BIBLE.

